Juliette

A DAILY EXERCISE, AND *DEVOTIONS*, FOR *THE YOUNG LADIES*, AND GENTLEWOMEN PENSIONERS

At the Monastery of the English Canonesses Regular of the Holy Order of

S. AUGUSTIN, AT BRUGES.

Collected from many good Authors.

SECOND EDITION.

BRUGES,
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TO THE

QUEEN OF HEAVEN.

With all imaginable respect, O Queen of heaven and earth, we offer you this little work, composed of divers Prayers and Devotions which regard the honour of your Son, and glory of his name; which makes us hope you will take it under your protection, and obtain his sacred benediction on the young souls, for whose use it is pu-

blished. O most pure Virgin obtain for them, of your divine Son, graces necessary to fructify this Holy seed in the bottom of their hearts, to the end that, having praised and loved him upon earth, they may continue the same for a whole eternity in heaven. Amen.

A DAILY EXERCISE

AND

PRAYERS FOR THE

PENSIONERS,

AT THE

AUGUSTIN NUNNS AT BRUGES.

AS soon as you are called endeavour to awake to God: Both your good Angel, and the devil are watching for your first thoughts and words, which the one would offer to God, the other steal from him; say, Behold me O Lord because you have called me. *Then* in the name of the Father etc., *and signing your self with the sign of the Cross Say,* JESUS I give you my heart, my actions, and my thoughts.

I.

After that, readily and modestly put on your clothes, as called upon by our blessed Lord to adore him, therefore resolve not to speak to any creature till you have done so.

In putting on your petticoat say.

O sweet Jesus, by your most Humble poverty, I beg the garment of humility.

In putting on your night gown.

Dear Lord I most humbly beseech you for the love of yourself, and of your most Blessed Mother, to bestow upon me the robe of purity.

As soon as decently you can, kneel down to adore our Lord, begging his and our Lady's blessing, and giving thanks to God for having preserved you that night, and given you another day to serve him in, and work your salvation; for which you may use these or the like forms.

Prostrate most humbly at the feet of your Sovereign and Divine Majesty, I adore, bless, and glorify you, O most Holy Trinity, Almighty God, Father, Son, and Holy Ghost; I praise, and thank you with all the affections of my heart for all the benefits I have received from your pure goodness, and mercy; particularly for that you have been pleased to preserve me this night, and given me this day to encrease in your Holy fear and love; grant I may employ it all to your glory, and never mortally offend you. Amen.

A Prayer to the Blessed Virgin.

O Holy Virgin, most powerful Queen of heaven and earth, and my dear Advocate, I salute you by the most aimable heart of your Son Jesus, most humbly beseeching you to assist me in all my spiritual, and corporal necessities, and especially at the hour of my death. Amen.

In combing your head.

GRANT, I most humbly beseech you, O my God, that my thoughts, which are the hairs of my soul, may be so well cleansed and purified by your Holy fear, that they may never displease you. Amen.

In dressing your head.

I dress and adorn my head, O my Saviour, and yours was crown'd with thorns: ah! wound my heart with the thorn of a true contrition, and let all my thoughts have no other end but you. Amen.

My God, I most humbly beseech you to give me the virtue of modesty; and since a young Damsel cannot forget the finest of her ornaments, permit me not, my God, ever to forget you, who art the most precious ornament of my soul. Amen.

In putting on your mantle.

MY God, I most humbly beseech you to clothe me with the robe of charity. Amen.

In washing your hands.

MAY the blood and water which issued from your sacred side, O dear JESUS, wash away the filth of my soul. Amen.

Being quite drest, attend to the morning Prayers, and say them in your heart, or if you can, repeat them after the officiant. They are as follows.

Blessed be the most Holy and undivided Trinity, Father, Son, and Holy Ghost, now and for ever, world without end. Amen. Then our Father, and Hail Mary, etc.
I Believe in God, etc.

℣. Vouchsafe O Lord to keep us this day.
℟. Without sin.
℣. Have mercy on us, O Lord.
℟. Have mercy on us.
℣. Thy mercy be upon us, O Lord.
℟. As we have put our trust in thee.
℣. O Lord hear our Prayer.
℟. And let our supplication come unto thee.

Let us Pray.

LORD God omnipotent, who hast brought us to the beginning of this day, vouchsafe to preserve us by your power, that this day we fall not into any sin, but that your justice accompany all our thoughts, words, and works, through JESUS CHRIST our Lord.

Lord God, King of heaven and earth, vouchsafe to conduct, sanctify, and govern this day, our bodies, senses, discourses, and actions, to the end that in the course of this life, and in the eternity of the future, we may be saved by the help of your Holy grace; who livest and reignest world without end. Amen.

O Angels of God to whose Holy care we are committed by the supreme clemency, illuminate, defend and govern us this day in all our thoughts, words, and Actions. Am.

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life: and may the souls of the Faithful Departed through the mercy of God rest in peace. Amen.

Acts of Adoration, thanks giving and Offering.

ALMIGHTY and everlasting God, in union of the great purity, most profound humility, ardent charity, love, and reverence with which, all the elect, both in heaven and on earth have, and do adore, love, and serve you, offering themselves continually to you, we adore you, love you, and render you millions of thanks for all the benefits we have ever received of your infinite goodness; particularly that it hath pleased you to create us to your image and likeness, and preserve us till this present; for having saved us and redeemed us with the price of your most Precious Blood, enduring so great pains and torments for us; for having called us to the Holy Catholick Faith and Religion, as also for having justified us in pardoning us our sins. Infine, my God, we most humbly thank you for having preserved us this

night from sudden death, and from all the dangers and sins into which we had fallen, if we had not been sustained by your powerful and merciful hand. Alas, my God, what return shall we make for so many favours? We who are nothing, have nothing, and can do nothing; at least we consecrate, offer, and dedicate to you, our bodies with all their senses, our souls with all their powers, our hearts with all their desires, all our thoughts, words, actions, motions, and respirations; professing, that with the assistance of your Holy grace, we will neither think, speak, nor do any thing this day nor hereafter, but for the greater glory and praise of your most Holy name. Amen.

A Prayer to our Lady.

O Holy Virgin, Mother of God Queen of Angels and Men, we salute and reverence you with all our hearts, as your most Blessed

Blessed Son would have you be honoured in heaven and upon earth. O Mother of mercy, we this day choose you for our Mother; regard us as yours, and by your goodness, treat us as the objects of your mercy: Mother of goodness and refuge of sinners, we make recourse to you to be delivered from eternal death, take us into your protection.

Give us your Holy benediction: may we be of the number of your faithful servants, and may the last hour of our lives be in your hands. Amen.

May the Virgin Mary obtain us the blessing of her divine Son.

Come Holy Ghost, replenish the hearts of the faithful, and kindle in them the fire of thy love.

Observe due recollection in going to Mass, or you will have but little devotion in time of it: beg our Lady as you go along, to obtain you the dispositions the mystery requires, saying.

O Queen of heaven and earth, obtain

for me by your powerful intercession; the grace to hear this mass with attention, devotion, and tenderness of love, answerable to those you had in going towards Mount Calvary, when in a bloody and visible way, the same sacrifice was there to be offered for the redemption of all mankind. Amen.

In taking Holy-water.

SPRINKLE me O Lord with hyssop and I shall be cleansed: wash me, and I shall be made whiter than snow.

Entering into the choir, remember you enter into the king of heavens presence-chamber: and being kneeled down in your place, make the sign of the cross, and adore Divine JESUS with a low bow, Saying.

Almighty and Everlasting God, who are here present to receive the homages and adorations of your creatures; and who reside in the most Blessed Sacrament of

the Altar, to replenish us with your favours and graces; I adore you with all my heart; and most humbly, and instantly beseech you, to grant me the grace, to comport myself, before your Divine Majesty with all due devotion and respect. Amen.

Remember to make your intention for the ensuing Mass, to which you may add these following Prayers.

On Sunday.

Most Holy and Adorable Trinity, it is to honour and glorify you, that I hear this Mass, and to obtain of your infinite goodness the conversion of pagans and infidels.

On Monday.

I Offer you, O Holy Ghost, this divine Sacrifice of the Mass for your honour and glory, and to obtain of your infinite goodness, lights and efficacious graces to know,

and accomplish perfectly your holy will. I also offer it for the repose of the souls in purgatory, and particularly for that soul that is soonest to enjoy you in heaven.

On Tuesday.

I offer you, O my God, the Holy Sacrifice of the Mass, to render you most humble thanks for the favours you have done to the glorious Saint Michaël, and all the Holy Angels. I also offer it in thanksgiving for my Angel Guardian, and to obtain of your infinite goodness, the grace to be most devout and obedient to him.

On Wednesday.

I offer you, my God, the Holy Sacrifice of the Mass, in thanksgiving for all benefits both general and particular, that I have received from your liberal goodness. I offer it also in thanksgiving for those you have bestowed upon all the Saints in heaven, and in particular

for the favours you have granted to the glorious St. Joseph, and to my Patrons and Patronesses; and to obtain the grace of following, and imitating their holy examples.

On Thursday.

I offer you; O my God, the Holy Sacrifice of the Mass, to render you millions of thanks for the seven sacraments, especially the most Blessed Sacrament of the Altar, that Divine food of our souls; and to obtain of your infinite goodness the grace never to receive it unworthily and at my death to receive it by way of Viaticum, together with the other requisite Sacraments.

On Friday.

I offer you, my God, the Holy Sacrifice of the Mass, in thanksgiving for the infinite benefit of your death and passion; and by it I conjure you efficaciously to apply the merits thereof to me and all

poor sinners, that we may never be separated from you.

On Saturday.

I offer you, O my God, the Holy Sacrifice of the Mass, to thank you most cordially for having chosen the Blessed Virgin to be your Mother, and for all the other graces, and prerogatives that you have bestowed upon her: and to obtain the grace of loving, honouring, serving, and imitating her all the days of my life. And you, O most holy Mother of God, I conjure you to take me into your protection; and as Mother of mercy, to obtain for me of your divine Son, the pardon of all my sins, the grace of a happy death, and that I may never be separated from him.

UPON HOLY-DAYS ADD.

I offer it also to satisfy my obligation, and in honour of such a Saint, N. N.

At the beginning of the Mass make the sign of the Cross again, and remembering that you are all that time actually adoring God present, never sit at a low Mass, if you are well, much less neglect God's presence so far, as to look about, or lean, or make any unnecessary noise.

Say, the Confiteor *with the Priest, producing Acts of Contrition.*

At the Gospel rise, and with your thumb make the sign of the Cross upon your forehead, mouth, and breast, then recite the Creed *making Acts of Faith.*

In time of Mass say the hours of our Lady's office, or if you have them not, the Prayers in your manuel according to the day of the week. Considering some Mystery of our Saviours life, and Passion.

After Sanctus *Offer the Sacrifice to God, saying.*

O Infinite Majesty, receive and accept this Holy Sacrifice, which is offered you by your Son, and the whole Church, for

an eternal praise, in acknowledgment of, and homage to the Sovereign dominion you have over me, and all creatures: I offer it you also O my God, in thanksgiving for all your benefits; receive it also I beseech you, in satisfaction for my sins, and for those of the living and faithful departed; and to obtain the blessings, both spiritual and temporal, which are necessary for the good of your Church, and the salvation of our souls. Amen.

A little before the Consecration pull off your gloves; and at the Elevation of the Holy Host, say devoutly with your hands joined.

O Saving Host which heaven's gate laidst open at so dear a rate by Hostile wars., we are opprest, be thou our aid, support and rest.

At the Elevation of the Chalice.

Hail most precious and sacred Blood, which flowing out of the side of my Lord and saviour Jesus Christ, washest away the

spots of our offences; cleanse, sanctify, and preserve my soul, I beseech thee, to everlasting life.

After the Elevation say.

O father of infinite mercy, I most humbly beseech you by the Precious Blood of your Son, which was shed upon the Cross with so many amorous pains, and which has now been offered you on this Altar, to enlighten the whole world, preserve the Holy Church, our Holy Father the Pope, the Cardinals, Archbishops, Bishops, Preachers, and generally all those that are obliged to the conduct of souls. And as you are the King of Kings, by whom alone all Kings reign and command, I beseech you to govern and protect our King, Queen, Princes, and Princesses, as also my Father, and Mother, Relations, Friends, and Benefactors; and to grant mercy to my enemies, pardon to all sinners, peace to the living, and eternal rest to the faithful departed.

Infine my God I most humbly beg par don for my sins, and the grace so to renounce my self, that my will may perfectly be transformed into yours. Amen.

At the priest's communion say three times.

LORD, I am not worthy that thou should'st enter under my roof, say only the word, and my soul shall be healed.

Then communicate spiritually saying.

O sweet JESUS, I most ardently desire you, my heart sighs after you: Celestial bread, I desire to receive you with humility and due reverence; but knowing myself unworthy to approach this Divine Sacrament, I most humbly beseech you, at least, to enter spiritually into my soul. Come then, O JESUS! Come, O Divine Food! Come, O sweetness of my soul Come enrich me with your graces: give yourself to me, Lord, and by your mercy grant I may be also wholly yours. Amen.

When the Priest gives the Benediction, receive it devoutly, begging of God, a blessing for all the ensuing day. Before you leave the choir, adore our Lord, saying.

We adore thee O Christ, and bless thee, because by thy holy Cross thou hast redeemed the world: Lord who died for us have mercy on us.

After Mass, those that are capable of it, remain in the choir a quarter of an hour to keep their meditation, in order to which there is a method.

Then make the sign of the Cross, and after you are risen, make a profound reverence to the Blessed Sacrament.

At the choir-door take Holy-water, as at your entrance, and observe what has been said for coming in, and going out of the choir every time you do so

In returning to the school, thank God for the blessings received at Mass, to which end you may say Te Deum, *softly.*

When it rings to Work, you say the Salve Reginá, *and Prayer, with this following.*

I offer you, O my God, the work I am going about for your honour and glory, and purely for the love of you; in union of the Holy works and actions, that your most dear Son, our Lord and Saviour JESUS-CHRIST did, being in this world: I most humbly beseech you to illuminate me, guide me, and conduct me in this, so that I may therein please you, and accomplish your most holy will. Amen.

Before you begin to learn any thing, say softly

O eternel Wisdom, enlighten my understanding, and strengthen my memory, that I may well comprehend what I am going to learn to your greater glory. Amen.

when,

When you find a difficulty in doing any thing, say.

I will for the love of you, O my God, acquit my self of this duty, notwithstanding the repugnance I find in it.

Let diligence and constancy equally accompany your work, and piety always season it by frequent aspirations, elevating your heart to God. Saying.

My God grant me the grace to love you sincerely.

Or the like, wishing each stitch might produce an act of love, which may render your work as meritorious as Prayer.

In saying your Beads, reflect on the mysteries of our Saviour's life, and passion etc. And let modesty, Zeal, devotion, tenderness of affections, and attention, sanctify that action.

For the examen before dinner the officiant says aloud, and the rest the three acts softly.

WE must remember that God who is every where, is here present; and that he is the absolute master of our lives : let us then give him a faithful account of this morning; and for the first point, let us begin by thanksgiving for the benefits we have received from his liberal hand.

ACT OF THANKSGIVING.

I adore you, O my God; I praise and thank you, my Sovereign Lord, and most liberal benefactor : I invite all creatures to praise and thank you with me, for all the benefits both of nature and grace, common and particular, which I have received of your infinite mercy and liberality, and principally for having preserved me this day, assisted me with your Holy grace,

and preserved me by a particular protection from many evils, both spiritual and corporal which otherwise might have happened to me.

For the second point, let us beg the assistance of the Holy Ghost to know our faults.

ACT OF A MOST HUMBLE PETITION.

O My God, since I most ungrateful creature, after so many benefits cease not to fall every hour into sin, I most humbly beseech you to open the eyes of my soul, that I may know my faults, to beg pardon, and do penance for them. Come Holy Ghost, replenish the hearts of the faithful, and kindle in them the fire of thy love.

For the third point, let us examine the faults we have committed, by thoughts, words,

works, and omissions, in varticular those whereto we find ourselves most inclined.

Here make the examen, which being ended, the Officiant goes on.

For the fourth and fifth point, let us ask pardon of God, and purpose to do better hereafter.

Act of Contrition.

O Lord Jesus-Christ, true God and true Man, my Creator and Redeemer. I am sorry with all my heart for having offended you, and this for the love of yourself, who are an infiuite goodness, worthy to be loved above all things. I purpose firmly, by the assistance of your Holy grace, never to offend you more, to amend my life, to withdraw myself from all occasions of sin, to confess them entirely, and to do the penance which shall be enjoined me.

Grace Before Meals at Dinner.

Bless us O Lord, and these thy gifts, which of thy bounty we are going to receive, through Christ our Lord. Amen. May the king of eternal glory make us participate of his Heavenly banquet. Amen.

At Supper.

Bless us O Lord, and these thy gifts, which of thy bounty we are going to receive, through Christ our Lord. Amen. May the King of eternal glory, conduct us to the Supper of eternal life. Amen.

Grace after Dinner and Supper.

But thou O Lord, have mercy on us.
R. Thanks be to God.

We give thee thanks almighty God, for all thy benefits, through Iesus Christ our Lord. Amen. Lord have mercy on us, Christ have mercy on us, Lord have mercy

on us. Our Father etc. And lead us not into temptation, but deliver us from evil. Amen.

℣. The name of our Lord be blessed.

℟. From henceforth now and for ever.

Vouchsafe O Lord, for thy name's sake to render eternal life to all those that do us good. Amen.

℣ Bless us O Lord.

℟. Thanks be to the Lord.

And. May the souls of the faithful through the mercy of God rest in peace. Amen. Our Father in secret. May God give us his peace. Amen.

At Vespers you go again to the choir, and whenever you do so, observe what has been already said both for the coming in and going out.

In time of Vespers, say Vespers and Complin, the Matins and Lauds of our Lady's Office for the next day: or (if you do not say it) the evening Prayers for the day which

you have in your manual. Conclude with this Prayer to S. Joseph.

A Prayer to S. Joseph.

O most powerful Saint, foster Father to Jesus, and Spouse to Mary, who hast the heart of a Father, and affection of a Spouse, for thy true Clients; Unite your powerful intercession to Blessed Mary's, that our Adorable Redeemer sweet Jesus, may cast a propitious eye on them; obtain for me such a filial confidence in thee, and such a tender affection for thee, as Jesus and Mary had; that I may obtain his mercies and your powerful assistance in all the exigencies of this life, and the happy enjoyment of their, and thy company in the life to come. Amen.

And this to your good Angel.

O Most Holy Angel, my Guardian, my Master, my Guide, my Protector, and my most faithful Friend, to whose care I have

been committed from the moment of my birth; teach me, govern me, and conduct me through the strait and secure way that leads to heaven, that by your assistance I may with you enjoy eternal life. Amen.

For the Evening Prayers, first say our Lady's Litanies.

The LITANY of our Lady of LORETTO.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy, on us.
O Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of Divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother untouched,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Prudent Virgin,
Venerable Virgin,
Renowned Virgin,
Powerful Virgin,
Merciful Virgin,
Faithful Virgin,
Mirror of justice,
Seat of wisdom,
Cause of our joy,

} Pray for us.

Spiritual vessel,
Vessel of honour,
Vessel of singular devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the weak,
Refuge of sinners,
Comfort of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins.
Queen of all Saints,

Pray for us.

O Lamb of God, that takest away the sins of the world, spare us, O Lord.

O Lamb of God, that takest away the sins of the world, hear us, O Lord.

O Lamb of God, that takest away the sins of the world, have mercy on us.

ANTHEM.

WE fly to thy patronage, O sacred Mother of God, despise not our prayers in our necessities, but deliver us from all danger, O ever-glorious and blessed Virgin.

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of CHRIST.

Let us Pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of CHRIST thy Son was made known by the message of an Angel, may, by his passion and cross,

be brought to the glory of his Resurrection: Through the same CHRIST our Lord. Amen.

℣. May the divine assistance remain always with us. ℟. Amen.

℣. And may the souls of the faithful, through the mercy of God, rest in peace. ℟. Amen.

℣. Pray for us Blessed Saint JOSEPH;

℟. That we may be made worthy of the promises of CHRIST.

Let us Pray.

LET us be assisted we beseech thee, O Lord, by the merits of the Spouse of thy most holy Mother, that what our own power does not obtain, may be granted us by his intercession, who livest and reignest world without end. Amen.

℣. Pray for us Blessed Saint AUGUSTIN;

℟. That we may be made worthy of the promises of CHRIST.

Let

Let us Pray.

BE favourable to our Petitions, almighty God; and since thou encouragest us to hope in thy goodness, mercifully grant us, by the intercession of Blessed Saint AUGUSTIN thy Confessor and Bishop, the effect of thy usual mercy. Through JESUS CHRIST our Lord. Amen.

HYMN.

BEFORE the closing of the day,
Creator we thee humbly pray,
That for thy wonted mercy's sake,
Thou us into protection take.

May nothing in our minds excite,
Vain dreams and phantoms of the night;
Keep off our enemies that so,
Our bodies no uncleanness know.

To JESUS from a Virgin sprung,
Be glory given and praise sung,

The like to God the Father be,
And Holy Ghost eternally.

℣. Save us, O Lord! waking, and keep us sleeping.

℟. That we may watch with CHRIST, and rest in peace.

℣. Preserve us as the apple of thine eye.

℟. And protect us under the shadow of thy wings.

℣. Vouchsafe, O Lord! to keep us this night.

℟. Without sin.

℣. Have mercy on us, O Lord!

℟. Have mercy on us.

℣. Thy mercy be upon us, O Lord!

℟. As we have put our trust in thee.

℣. O Lord! hear our Prayer.

℟. And let our supplication come unto thee.

Let us Pray.

VISIT, we beseech thee, O Lord! this habitation, and repel far from it all snares of the enemy, let thy Holy Angels

dwell therein, to preserve us in peace; and thy blessing be upon us for ever: through CHRIST our Lord. Amen.

O Angels of God, to whose Holy care we are committed by the supreme clemency, illuminate, defend, preserve, rule, and govern us this night, and for ever more. Amen.

THE EXAMEN FOR NIGHT.

WE must remember that God, who is every where, is here present, and that he is the absolute Master of our lives, let us then give him a faithful account of this day; and for the first point, adoring the Sacred wound in our Saviour's right hand let us begin by thanksgiving for the benefits we have received from that liberal hand.

O most sweet JESUS! considering your Sacred right hand, which you amorously gave to your tormentors, to be most cruelly

pierced with a nail for my Salvation: I most humbly thank your infinite Goodness, for all the benefits you have bestowed upon me, both in general and particular, especially this day, and beg you to pardon me my past ingratitudes, and negligences, in acknowledging my obligations to you.

For the second point, adoring the Sacred wound in our Saviour's left hand let us beg light to discern our faults.

BEHOLDING dear Lord, your left hand stretched out, and pierced to shew your liberality towards me; I humbly beg light and grace to know my faults and sins; especially those I have this day committed, that I may be most heartily sorry for them; as being offences against thy Divine and amiable Goodness.

For the third point, let us examine the faults we have committed, either against God, those we depend on, our neighbour or ourselves. But first adoring the Sacred wound in our Lord's heart, let us say.

WHEN I contemplate my God! the prodigious opening of your Sacred heart, in which, as in a furnace of love you have formed the designs of my salvation; even as in mine, more cold than ice, the trangressions of your divine counsels and commandments have been projected: I think it most reasonable, O Divine Saviour; that I make my soul render an account of all the thoughts, words, works, and omissions, whereby I have this day any ways offended you.

EXAMEN OF CONSCIENCE.

I. Sins against God.

REMARK 1. If at your awaking, you have given your first thoughts to God. 2. If you have not played, and talked, instead of reciting the Prayers. 3. If you have heard Mass with devotion. 4. If God has been the end to which you have referred all your actions. 5. If you have spent the day without thinking of God. 6. If you have performed what regards the service of God with disgust, and repugnance.

II. Against those you depend on.

1. If you have been disobedient to those you depend on, in things they exact for your own Good. 2. If you have murmured at their commands 3. If you have been angry at them, and have taken their corrections ill 4 If you have not payed them a due respect. 5. If you have afflicted them by your indocility, and ill behaviour.

III. *Against your neighbour.*

1. If you have hated, or yielded to an aversion for any. 2. If you have quarrelled, disputed, made dissentions, and told tales out of crossness. 3. If you have angered others, despised them, disedified them, excited them to do ill, or by your railleries hindered them from doing Good. 4. If you have reproached any spightfully, giving them nick names, judged rashly of them, or detracted them. 5. If you have been angry, impatient, cross, jealous, suspicious, and if out of Pride you have refused to yield to others. 6. If you have censured others actions, or impertinently meddled with them.

IV. *Against yourself.*

1. If you have been proud, and moved thereby, have exalted yourself above your Companions. 2. If you have held immodest discourses, or sung such sort of songs.

3. If you have lost your time. 4. If you have spent the day in railleries, foolish jests, or indecent words. 5. If in playing you have been too rude, or too eager, without moderation, taking pleasure to tease others, to laugh excessively, and to tell lies. 6. If you have in all things followed your passions, and sensualities.

For the fourth point, let us raise in ourselves a true sorrow for our sins, both in general, and in particular those of this day, adoring the Sacred wound in our Lords right foot, and saying.

CONSIDERING dear Lord, with the eyes of my soul your Sacred right foot pierced with a nail; that foot at which St. Mary Magdalen was converted; I must, O merciful Judge and Creator! let my heart break with grief and contrition; for I own I have most grievously offended you, and therefore I detest my sins more than death and hell, principally because they are committed

agains your infinite and paternal Goodness: I purpose firmly, with your grace, never to offend you more, to amend my life, to confess my sins, and to do the penance which shall be enjoined me.

For the fifth point, let us more particularly beg grace to amend, adoring the Sacred wound of our Saviour's left foot, saying.

O my God! when I consider by the light of a lively faith, that when your left foot was pierced, and nailed, you were then nailed to the cross to satisfy fully the rigorous justice of your heavenly Father for my sins, I most humbly beseech you from the bottom of my heart, to grant me the grace to spend the remainder of my life without ever offending you, and in performing such an exact penance for all my sins, that I may deserve to partake of the fruit, and merits of your most Pre-

cious Blood and Sacred Wounds; and animated with your spirit, suffer and die crucified to my pleasures, that I may be entirely sacrificed to your divine will, and possess you in your glory for all eternity. Amen.

Then for the Souls Departed.

FROM the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thy ears be attentive, to the voice of my petition.

If thou wilt observe iniquities, O Lord; Lord, who shall sustain it.

Because with thee there is Propitiation: and because of thy law I have expected thee, O Lord.

My soul hath expected in his word, my soul hath hoped in our Lord.

Because with our Lord there is mercy: and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

℣. Eternal rest give to them, O Lord:

℟. And let perpetual light shine upon them.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, etc.

℣. And lead us not into temptation.

℟. But deliver us from evil. Amen.

℣. From the gates of hell.

℟. Deliver their souls O Lord.

℣. May they rest in Peace.

℟. Amen.

℣. O Lord hear my Prayer.

℟. And let my supplication come unto thee.

Let us Pray.

O God! the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins; that through pious supplications they may obtain that pardon which they have always desired; who livest and reignest with

God the Father in the unity of the Holy Ghost one God, world without end. Amen.

℣. Eternal rest give to them, O Lord.

℟. And let perpetual light shine upon them.

℣. May they rest in Peace. ℟. Amen.

A Hymn to our Blessed Lady.

O star of Heaven whose Virgin Breast,
Thy son our Lord did feed.
Who oft repelled the deadly pest,
Caused by first man's misdeed.
O thou auspicious star, restrain
The stars contagious ill;
Whose fell aspect, with ulcer's pain
Now threat mankind to kill.
Most pious sea star hear our cry,
From plague thy servants free;
For thee thy son will naught deny,
So much he honours thee.
Save us sweet Jesus, now and aye,
For whom thy Virgin Mother deigns to pray.

℣. Pray

℣. Pray for us, O Holy Mother of God.
℟. That we may be made worthy of the promises of Christ.

Let us Pray.

O God of piety, God of pardon, who hast compassion on the affliction of thy people and sayest unto the Angel striking them; hold thy hand: for the love of that glorious star, whose precious breast against the venom of our sins, thou sweetly suckest, grant the assistance of thy grace, that we may be preserved from all plague and unprovided death, by thee, O sweet Jesus Christ! King of glory, who with the Father, and Holy Ghost, livest and reignest, world without end. Amen.

A Prayer to S. Roch.

℣. Pray for us, Blessed Saint Roch.
℟. That we may be made worthy of the promises of Christ.

Let us pray.

OMNIPOTENT, eternal God, who by the prayers and merits of thy Blessed Confessor St. ROCH, didst stay a general pestilence, grant unto us thy humble suppliants, who in like mortality, have recourse unto thy Divine Majesty that by his merit and intercession we may likewise be delivered from all plague and pestilence. Through CHRIST our Lord and Saviour. Amen.

When the Meditation has been read, say.

COME Holy Ghost, replenish the hearts of the faithful, and kindle in them the fire of thy love.

Whilst you undress yourself, which should be with silence and modesty.

ENdeavour to divest yourself of all the ill habits, that sins and imperfections may

have left in you, by reflecting on the injury they do to God, your Neighbour, and yourself; and with a short prayer express your sorrow and detestation, begging grace to leave them quite off.

As for Example.

If you have been negligent and indevout at your Prayers; think how displeasing that is to God, who even curses those that do his work negligently; how disedifying to your Neighbour, and how unprofitable and disadvantageous to yourself; since you not only obtain nothing by such Prayers, but also draw curses upon your own head. Then say.

O My Dear Saviour! I am sorry to think how negligent and indevout I was at such and such a time; I detest my ingratitude and beg grace that I may never more fall into the like again.

If you have been disobedient to your Mistress.

THINK how injurious that has been to God, whose place she bears in your regard. What ill example you may have thereby given to your companions, and how disadvantageous it must have been to yourself; since certainly she never requires any thing of you, but what is for your own Good. Then say, O my dear Saviour etc. as before: only changing the name of the fault.

If you have quarrelled with your Companions.

THINK how displeasing that is to God, whose images they are, and who commands you to love them. How disagreeable, and disedifying to your Neighbour, and how disadvantageous to yourself, according to that daily petition which you say, *forgive*

us our trespasses as we forgive them that trespass against us etc. Then say the short Prayer as before, or the like, ever naming the fault you have been guilty of.

If you have lost your time.

THINK how displeasing that is to God, who has given it you to labour in, for your eternal salvation, how unprofitable both to your Neighbour and yourself, and by consequence how displeasing to your Parents, who placed you here to acquire virtue and other decent improvemens, which you will never attain to by Idleness. Then say the short Prayer, as before.

In the like manner you may endeavour to divest, yourself of any other ill habits, always striving to excite in yourself affections, and desires of the contrary virtue, embracing the practice in all you can that night.

Before you go to bed take Holy-water, and on your knees adore almighty God, Saying.

O my God, my Lord, and my Father! I adore you with all the creatures which are in heaven, and upon earth; acknowledging you for my God and Sovereign Lord, and as I began this day by offering myself entirely to you, I desire also to finish it, in consecrating to your Divine Majesty my body, soul, life, all that I am: keep me this night under your protection, and grant that when my eyes are closed by sleep, my heart may be ever open to your love, and that, after the shades and darkness of this life, I may attain to the happy day of eternity. Amen.

Then recommend yourself to our Lady by some short Prayer, as.

Mary, that Mother art of grace;
Of mercy Mother also art,

Save and defend us from our foe,
Receive us when we hence depart.

And ask her blessing, saying.

May the Virgin Mary obtain us the blessing of her divine Son.

When you are in bed, write the name of JESUS, on your forehead with your thumb, and say.

O most sweet JESUS! in your name, and for the love of you I go to sleep and repose, and humbly beseech your infinite Goodness, to guard me this night from all evil, to protect me with your Holy benedictions, and to conduct me to eternal life. Amen.

My God, grant that when my body reposes in the sepulchre, my soul may repose with you in heaven. Amen.

Into thy hands, O Lord! I commend my spirit.

On communicating Eves from the half hour after six till seven, you spend in vocal Prayers; and hearing, or reading in the following of Christ; as the 21. chap. of the 1. book. the 4. 7. 8. of the 2. book. 4. 5. 10. 16. 31. 34. 59. of the 3. book, and any in the 4. book.

For vocal Prayers, you may use the following Prayers, or meditation.

WHO are you my Sovereign Lord, and who am I, that I dare to approach you? What is man of himself but a vessel of corruption, a child of the devil; an heir to hell, an instrument of sin, an enemy of God, a useless creature as to Good, and unhappily powerful in order to evil? What is man but an animal, blind in his designs, vain in his actions, foul in his desires, inconstant in his designs, vile and base in all things, and only great in the false esteem he has of himself? Shall so miserable a creature

then dare to present herself before a God of so infinite a Majesty, for to unite herself to him?

O Lord! the stars of heaven are not pure in your sight, the pillars of heaven tremble in your presence, the highest Seraphim cover themselves with their wings before your greatness, and esteem themselves as nothing; how then shall a creature so miserable as I am, undertake to touch you, and receive you into herself.

S. John Baptist sanctified in the womb of his Mother, dares not touch your head, and protests that he is not worthy to untie your shoes: the prince of the Apostles cries out, *Lord retire from me, because I am a sinner*, and shall I be so bold as to approach you, being full of sin.

If in the time of the ancient law, it was needful to be pure and sanctified to eat of the loaves exposed on the table of your temple, though they were but a shadow of

this mystery, how can I but apprehend to eat the bread of Angels, being so bare of sanctity as I am?

You commanded, my God, the Paschal lamb to be eaten with unleavened bread, and bitter lettuce, and that those who eat it should have shoes on their feet, and their reins girded; and shall I dare to eat the true Paschal Lamb of which the other was but a figure, without having any thing of that preparation? Am I bread without any leaven of malice? Have I in me a true contrition, marked by the bitter lettuce? Where is the chastity of the reins, and cleanness of the feet, which are good desires? I fear, and I have reason to fear to approach this Holy Table, seeing myself so sar from all these dispositions. An unhappy man was turned from it, because he had not on the wedding garment, that is. Charity, he was commanded to be cast into exterior dark-

ness bound hand and foot; and I can expect but the same chastisement, if I present myself in the same condition. Divine eyes of my master, to which all the corners of our souls are discovered, what will become of me, if I come thus naked to your feast?

If it was so great a crime for a Priest to have inconsiderately touched the ark of the testament which was ready to fall, that he was punished on the spot by a sudden death, may I not well fear the same pain, if I unworthily receive him that was figured by the same Ark. The Bethsamites did but too curiously look on that Ark when it passed through their land; and the scripture tells us, that to expiate that temerity, God struck with death fifty thousand men of that people. O God! at once both merciful and terrible, how much is your Sacrament above that ark; and what difference is there between receiving you,

and looking on you? What must I do to lodge in me a God, that is greatness and justice itself?

But if I have so much reason to fear considering only your Majesty, what ought I not to apprehend in regard of my sins? Infinite beauty! There was a time, (and mercifully grant it lasts not still), when you were what my heart least thought of, and when I had more esteem for the dust of creatures than for the treasures of your grace, and the hopes of your glory; my desires regulated my life, I blindly obeyed my concupiscence, and I made as little account of you, as if I had never known you. I have been that fool that said in her heart: there is no God, because I have lived long, as if I believed there was none: I have never done any thing for your love, nor ever apprehended your justice: I have never avoided evil for fear of your laws, nor ever returned

turned you due thanks for your benefits; and knowing you are every where, I have not refrained from sinning in your presence: I have granted to my eyes all they have desired, and have never given the least obstacle to my heart, to turn it from any pleasure. My life has been a continual opposition and war against you, and a renewing of all the martyrdoms you have suffered for me. Shall I then dare, my Saviour and my Judge, to receive you in this condition? I am confounded at it, I am ashamed being what I am, to go to the arms of the heavenly spouse, who vouchsafes to embrace and receive me anew.

The second part.

O My God! I know my extreme indignity, and also know your great mercy; 'tis what gives me the boldness to approach you. As I am, y u are the more

glorified by not rejecting so poor and impure a creature, you do not turn sinners away; on the contrary, you call and draw them to you; 't is you that said, *come to me all you that are burthened and afflicted, and I will solace you.* You also said, *the Physician is not necessary to the healthy, but to the sick: I am not come to seek the Just, but sinners.* And it was publickly said of you, that you frequented sinners, and eat with them. You are still the same you then were, and I believe you still call from heaven, such as you then mercifully called upon earth.

Moved then at the mercy, with which I know you call us, I come to you loaden with sins, that you may be pleased to ease me of them: I come with all my miseries, and all my temptations, to be solaced by you: I come as a sick person to be cured by the Physician; and as a sinner to the fountain of Justice, there to be justified. I hear that you receive

sinners, that you eat with them, and that your greatest delight is to converse with them; if that be a nutriment pleasing to you, I being as I am, a great sinner, you have in me sufficient to content your hunger.

I doubt not Lord, but that the tears of that publick sinner Magdalen, were more pleasing to you, than the proud feast of the pharisee; since you despised not her grief, nor rejected her as a person defiled with sin; but on the contrary you accepted of her penance; you pardoned her offences, you defended her against her accusers: and for a few tears, you remitted her many crimes.

Lord, see here an occasion of acquiring you still more glory; 't is a sinner who brings to your feet many more iniquities, and much fewer tears: you will not in this occasion shew the first, nor the last of your mercies; you have already done the like many times, and

will still often do it again: let this mercy I hope for, be of the number: pardon me unhappy creature, who have more unworthily offended you, and have not so much regret for my offences: I have not tears enough to wash your feet, but you have shed so much blood, that it is sufficient to wash away all the sins of the world.

Be not angry my God, for that being such as you see me, I presume to approach you: I know that all the sick ran to touch you because there came a virtue from you which cured all. I am taken with a dangerous disease; what then can I do, but address myself to you as to the most powerful of remedies, for the recovery of my health? your being glorious in heaven, does not make you less merciful upon earth. In you, Lord, is health, life, and the remedy of all our miseries.

To whom then should we have re-

course in our wants, if not to you, Lord God?

I truly know that this Divine Sacrament, is not only the food of the strong, but also the medicine of the infirm: that it is not only the support of the living, but also the resurrection of the dead: that it not only replenishes the just with love and Joy, but that it also purifies and cures sinners: that each approaches as he can, and there receives what is proper for him, and what his Lord is willing to give him: that the just come to be fed at this table, and that the voice of confession and praise is heard for them in this Sacred feast. But as for me who am a sinner and sick, I will come to this divine banquet, to receive the Chalice of salvation.

There is no way in the Christian life by which I can walk out of this Sacred Mystery, and I see not the least pretext to keep myself from wishing the partici-

pation thereof. If I am sick, it will cure me, if I am well, it will keep me so, if I live, it will fortify me, if I am dead it will restore me to life. I will not lose courage for being blind, because our Lord gives sight to the blind; I will not fly from him like Adam when he perceived his nakedness, because he is able to cover mine; I will not hide myself from him for being all defiled with sin, because he is the inexhaustible source of mercy; and in that, O my God! I do not think I injure you; but on the contrary, the more miserable I am, the more I think I furnish you with a remarkable occasion, to make your mercy be admired by using it towards me. The films that were on the eyes of the man born blind, served but to make the glory of God appear more resplendently in him: and the low condition I am reduced to, will more clearly show the goodness of him, who being so high, disdains not

the most contemptible things: besides my merit obtains not so great a privilege; but it is granted me in consideration of those of my Saviour JESUS CHRIST, for whose sake the Eternal Father adopts, and treats me as one of his children.

Since you are then my Father, and my Saviour, I dare have recourse to you; and beg this grace, that as David let a deformed man sit at his table, because he was Son to his dear Friend Jonathas, by that means honouring the Father's merits in the person of the Son; so you would please also, O Eternal Father! to suffer a poor disfigured sinner at yours, not upon her own account, but for the merits of JESUS CHRIST, whom you love so much, who is our second Adam, our true Father, and who with you lives, and reigns for ever and ever. Amen.

In the morning when you are to commun-

nicate, you go time enough to the Choir, that you may at least say the morning Prayer before Mass. Then hear Mass in this manner.

At the beginning of the Mass, make the sign of the Cross, and then your intention for communion, saying.

O My God and my Saviour! I with all my heart desire to receive you for your honour, glory, in memory of your most bitter passion; and that I may have the happiness of being united to you, and consecrate myself entirely to your service.

At the CONFITEOR make Acts of Contrition for all your sins, in this or the like manner.

Act of Contrition.

O My most merciful Lord! prostrate

at the feet of your Divine Majesty, with all possible sentiments of regret and sorrow; I most humbly beg pardon for all the sins I have ever committed, especially those since my last confession: I detest them all in general, and each in particular, because they offend your goodness, and have cruelly put you to death.

From the CONFITEOR till the Gospel, Produce Acts of humility, grounded upon the consideration of the greatness, power, and Majesty of him you are to receive, and of your own baseness, unworthiness, and want of preparation.

Act of Humility.

O Almighty and everlasting God! before whom all creatures of heaven, and earth tremble with respect, what equali-

ty is there between your Majesty and my baseness; your omnipotence, and my weakness; your sanctity and perfection, and my vices and defects, that you honour me so highly as to come and lodge with me, the most vile and miserable of all your creatures: but since it pleases your infinite greatness thus to abase itself, I humbly accept of so great a mercy, though I am very unworthy of it.

If this, and the like is not sufficient to employ you till the Gospel, you may make use of that which is, page 69.

At the Gospel make Acts of Faith.

Act of Faith.

My God! I believe all that is contained in the Creed, and Holy Scriptures: and in particular I confess with a firm faith, that you are truly and

really present in the most Blessed Sacrament of the Altar, veiling under the species of bread and wine, your Body, Blood, Soul, and all the grandeurs of your Divinity, and though I do not clearly comprehend all these Divine Mysteries, yet I most firmly believe them, because that you who are the first truth, have revealed them to your Church.

From the Gospel till SANCTUS, meditate on these following points.

1. Whom you are to receive.
2. Who you are, that are to receive Him.
3. How he comes to you.
4. How you go to him.
5. Why he comes to you.
6. Why you go to him.

Or else you may meditate on some point of the passion; considering the person that endures, his greatness and infinite excellence, the cruel torments he endures, the

extreme contempts he suffers from all sort of persons; and for whom he endures them; for ungrateful creatures, unworthy of all good: from this consideration, excite yourself to a great confidence in the goodness of him, who has suffered so much for our salvation.

Act of Hope

O My most liberal Lord! what may I not expect from the love which has moved you to suffer, and endure so much for me? O well may I now hope, that having given me your Blood and Life, you will not refuse me the graces which are the fruit of your death; especially those that are necessary for me to receive you in this divine Sacrament; which I confidently approach, being sure that you will help me in my necessities, cure my infirmities, accomplish my good desires, solace my pains, and replenish me with graces by your divine presence.

After

After the SANCTUS, offer the Sacrifice in this manner.

O Eternal Father! I offer you the holy and Immaculate host of the precious Body and Blood of your beloved Son, which will be now immolated on this Altar: I offer it you my God, with the Priest who celebrates, in memory of the ineffable Mystery of his incarnation, of his most Holi life, of his dolorous Passion, and most precious Death. Receive also, O infinite Majesty! this Holy Sacrifice for an eternal praise, in homage, and acknowledgment of the Sovereign Dominion you have over me, and all creatures: in thanksgiving for your benefits; in expiation of the sins, both of the living, and of the faithful departed; and to obtain the spiritual, and temporal blessings which are necessary for us: but specially to obtain of your goodness, requisite dispositions to receive you worthily.

At the Elevation, with a lively faith of this divine Mystery, humbly adore your Saviour, saying.

MY Sovereign Lord, and God, I adore you with the most profound humility, I wretched creature am capable of: and I reverence you with all my heart, in union of the Sovereign adorations, that are now rendered you in heaven, and on earth by all your Elect.

Then offer the eternal Father the sufferances of his Son.

Act of Offering.

LOok Lord on the face of your Christ, behold his Sacred Body upon the Altar, and his precious Blood in the Chalice, and though his mouth speaks not a word, there are as many mouths as wounds, which speak for me: see Lord, it is the same Body which sweated blood and water in the garden; which was bound,

buffeted, and mocked, whipped, crowned with thorns, and infine crucified for my salvation: I offer you all his sufferings, and conjure you to apply the merits of them to my soul, giving me graces necessary to receive you worthily.

At the Pater noster, *say it with the Priest weighing particularly this demand:* give us this day our daily bread, *instantly beseeching the eternal Father, to give us this living bread descended from heaven, to give life to the world.*

Then what time remains till the Post-Communion, you may employ in vocal Prayers, especially such as are proper for before Communion. And from the Post-Communion till you go to receive, make acts of love, and of an ardent desire to communicate.

O My most amiable Saviour! you have never testified with such excess, your

divine goodness, and your infinite charity as in this Sacrament of love; grant then that I may love you with all my heart, and with all my forces, because of the love and goodness you therein testify to me. Why have I not all the hearts and wills of men and Angels, to love you more perfectly?

Act of Desire.

O Come my only Good! come to me, for I ardently desire to receive you; come quickly then, and by your corporal entrance into my body, pass into my soul which has no life without you.

Desire of Dispositions.

O That I had the dispositions, with which your Blessed Mother received you into her Sacred womb at your Incarnation; and could approach you with the reverence that the Blessed Virgin, and all the Saints have brought to this August Sacrament!

A Prayer to our Lady.

O Holy Mother of God! I adress myself to you, that you would please to make me partake of the great, and sublime disposition you used to have, when you received your dear Son in this holy Sacrament.

To your Angel Guardian.

O My most Holy Angel Guardian, have Compassion on my inability to do this action worthily, and assist me I beseech you, with your favourable succours.

In Saying the Confiteor, *make an Act of Contrition for your distractions and negligence in preparing yourself; beseeching our Lord that through his infinite mercy, he would efface what spots may yet remain on your soul.*

In going to Communion endeavour to enliven your faith of the real presence in

the Blessed Sacrament. Then make an act of reciprocal love in the most fervent manner you can possibly.

An Act of reciprocal love.

O Fire of charity! why can I not approach you with the same love, which moves you to come to me? I love you my God, but I love you not enough; grant me then the grace to love you more. Lord open to me the arms of your goodness, and receive with mercy her, who goes to receive you with confidence and love.

After Communion, you bestow the time of a Mass, or half an-hour, in thanksgiving for so great a benefit, and enjoying the sweet presence of our Lord; making great account of each moment of time he remains with you, since in each he may bestow great favours, if entertained as he should be. To which effect you may

produce divers affections and acts of virtue, particularly of Admiration, Humility, Adoration, Offering, Thanksgiving, and Petition, both for yourself, and your neighbours.

HUMBLE ADMIRATION.

IS it possible that God dwells in my heart? That he whom the heavens cannot contain, is shut up in my breast? O God of Sovereign Majesty! Do you thus give yourself to be eaten by a worm? You that are Monarch of all the world, do you thus abase your Grandeur to this Abyss of misery? And who am I that you should so much as vouchsafe to remember me? O ineffable communication! O excess of Goodness!

ADORATION.

MY Amiable Saviour, acknowledging your divine excellence, I cast myself at the feet of your Majesty, and adore you as the only Son of God, my first

be[illegible] good, and my last end. O how happy do I esteem myself to depend thus totally on you! I adore you again with all my heart, and with all the Affections of my soul: why cannot I adore you in the manner your Holy Mother, the Angels, and all the Celestial Citizens, adore you in heaven?

Offering.

My God! I am already yours by an infinity of titles, and offering myself to you, I do but restore you your own; but the inestimable present you have now made me, in giving me yourself, makes me wish to be still more perfectly yours: therefore I consecrate to you my soul, and all its powers, my body, and all its senses, my heart with all its affections: I also offer you my life, my health, my strength, my pretensions, all that I am in the order of nature or grace; all that I can; all that I shall do, think, and say for ever.

THANKSGIVING.

O My most liberal and merciful Lord, I return you millions of thanks, for that without regard to my unworthiness, you have been pleased to give me your Sacred Body, your Precious Blood, your most Holy Soul, your Adorable Divinity, and this ineffable present with an infinite Love. May all the Blessed Spirits priase you for it with me, and may all creatures Bless, and thank you for so incomparable a benefit.

Benedicite omnia opera Domini Domino etc.

Do not forget to unite your acts of thanksgiving to those that our Saviour rendered to his Father when upon earth, particularly after the last supper, and the institution of this Divine Sacrament. Do the same in all the other acts.

PETITION.

O My most mild and liberal Saviour! you never entered any place upon earth without leaving marks of your liberality behind you; and will you not use the same mercy being now in me? I conjure you to it, O infinite Goodness! and beseech you with all my heart, to operate in my soul the effects of your coming: do not mind my unworthiness, nor the small preparation with which I have received you, but pardon me O my amiable Saviour, all these negligences; and the other sins and defects I have committed against you.

Grant me also my God, the grace to love you perfectly, and to die rather a thousand times, than to offend you by one only mortal sin. Grant I may in all things accomplish your most Holy will, and renounce my own when contrary to it; give me moreover, I beseech you, strength to resist temptations, and

courage to overcome my passions, and ill habits, especially N. and N. *here specify the chief, together with your other wants and necessities, amorously and confidently discovering them to our Lord, that he may remedy them.*

This being done you may employ some time in vocal Prayers, in devout lectures on the subject of Communion, and in gaining the indulgences if you have medals. And do not forget to pray for the Holy Church, for the king, and the union of christian princes, for your Parents, Friends and Benefactors, as well living as dead, and also for the other souls in Purgatory, especially those that are most forsaken, and if you have Indulgences you may apply them to them.

A Prayer after Communion.

O My Saviour Jesus Christ! O True Son of God! O ineffable Goodness! O Bread of Angels! O Divine Manna! O

my Sovereign Good! O Venerable Sacrament! O most Holy Soul of JESUS! O Sacred Body of my Saviour! O Precious Blood! O Price of my redemption! O infinite Treasure! O Good JESUS! I render you a thousand millions of thanks, for that you have nourished and fed me with your Sacred Body and Blood.

Alas! what can I more desire, since I possess you in my soul? Ah my God! let me never more be separated from you: You have given yourself wholly to me, I also give myself entirely to you. O Salutary Host! Disperse the darkness of my mind, illuminate the eyes of my understanding to know you, enflame my heart to love you, and make me in all things accomplish your Holy will. Amen.

Endeavour to behave yourself the rest of the day with a great deal of circumspection and modesty, remembering the infinite blessing

blessing you have received, and by your actions shewing the esteem you have of it.

If you have time, you may after Communion, meditate on these points.

1. Whom you have received.
2. Who you are that have received him.
3. What he can do for you.
4. What you ought to do for him.
5. What he desires to do for you.
6. What you will do for him.
7. What you shall ask of him.
8. What you shall offer him,

In time of the hours say your hours, our Lady's office (or the morning Prayers according to the day of the week, you have in your manual) and your beads if you have time; except it be on a feast of our Lady, or the first sunday of the month, for then you say the rosary all together in the school.

At Vespers you say our Lady's office, etc., on other days.

At Salüs renewing the remembrance of your morning happiness, You may produce these followings acts.

Act of Faith.

I Firmly believe, my God, that you are here present; and would rather doubt of my being, and life, than of this great truth.

And though this Mystery should be a thousand times more incomprehensible than it is, having your word, I would not doubt of it in the least. O how agreeable is this darkness to me, which gives me an occasion to humiliate my understanding under your verity!

I cast myself at your feet, O my most amiable Saviour! with the tears and love of Magdalen, and beg as true a sorrow for my sins as this Holy Penitent, and faithful lover had.

Then with admiration of his Goodness, say.

But is it you my God, who are on high in the splendours of your glory? Yes 't is you, O true, O best of Friends, and the only friend I have in the world; other friends embrace to shew their love, and you enter into the bottom of my heart to testify yours.

What joy! what happiness to possess you! Is there any thing that can separate me from you? No I hope by your grace, that all the powers of hell will never be able to do it.

Acts of Thanksgiving.

What shall I give you, O my Saviour! in acknowledgment of so many favours? For the Empire of heaven and earth is already yours: O if you wanted any thing that I could buy with the price of all the blood in my veins, how willingly would I give it! But you have need of nothing,

being infinitely infinite in all sort of good: I give you my heart, my eyes, my tongue, and all my senses and powers, making you Master of all my goods, that you may dispose of them as you please; I give you my life, and having an infinity of moments in it, I wish I could glorify you as much in each moment, as the Angels and Saints have ever, or shall ever glorify you in all eternity. I give myself to you for a slave, that you may dispose of me wherever, and howsoever you please: infine my God accept me as a victim, since I desire to die, and be reduced to ashes for your glory.

Act of the love of Complaisance.

I Rejoice that this Divine Saviour of mine is so amiable; yes my God I rejoice at your infinite perfections, that you are infinitely Holy, infinitely happy, infinitely wise, and infinitely powerful.

Act of the love of benevolence.

I Wish I could, though it cost me my life, see all men know, love, adore a God so good and so amiable, and that no body ever offended him.

Act of the love of preference.

My God! I make more account of the least thought that raises, and conducts me to you, than of all the Empires of heaven and earth, with all their riches, and delights.

Act of the love of conformity.

I Had rather die my God, than separate myself from your Holy will: O let me know what you would have me do, and I'll pass through fire and water to perform it.

Act of Disire.

I Desire to love Jesus perfectly, to glorify him most highly, and purely for his

love; above all, and with all the possible love of all possible creatures; without limits in all he ordains, in all he permits, for my whole life, and for an eternity entire; with an insatiable desire to love him for ever more ardently, and more perfectly, because he deserves to be loved with an infinite love.

Act of confidence to obtain great graces.

SInce, O my Saviour! you have given me all the best you have in giving me yourself, you cannot refuse me such, and such things.

Act of Confession, for that our Lord during the 33 years of life, never enter'd any place without leaving marks of his presence by some particular grace.

ALas! entering so many times into me, I feel small effects of it; my indispositions, my affections, my passions and

negligences, hinder the effects of your infinite Goodness.

Act of a most humble Prayer.

I Beseech you my God, by all your infinite Goodness, by the love which nailed you to the Cross, and annihilates you in this Sacrament, leave in me some mark of your divine visit; give me such, and such a grace, a great fervour in your service; mortify in me such and such passions, which hinder my perfection; put yourself as a seal upon my poor heart, that it may have your sentiments, and delight no more in any thing, but what is pleasing to you.

Then you may lead our Saviour through all your powers and senses: show him the disorders you find in them, the violences of your passions, the disorders of your senses, and of your wild imagination, the darkness of your understanding, the weakness, and in-

constancy of your will, the forgetfulness of your memory, the abuse of his benefits, your spiritual poverty. Beseech him to reform all, to make you a new creature, and to sanctify you entirely.

Then keep, or attentively read this Meditation.

IF all creatures in heaven and earth were changed into tongues, and joined with me to give thanks for the benefit you have bestowed on me, my God, they could not do it as you deserve: O my Saviour! what praise shall I give you, for having been pleased this happy day, to visit me, to comfort me, and to honour me with your presence? When the Mother of your precursor, full of the Holy Ghost, saw the Virgin enter her house, who bore you in her womb, she being astonished with so great a wonder, cried out: *Whence is this happiness to me, that the Mother of my Lord comes to visit me?* What must I then

do who am but a worm, seeing that my mouth has received, and that my breast has lodged the same God that came to visit Saint Elisabeth? With how much more reason may I cry out, how comes this extraordinary favour, that not only the Mother of my God, but that my God himself has been pleased to visit me, who have been so long a dwelling place for satan, who have so often offended him, who have always opposed his designs, and by rejecting him so many times, have rendered myself wholly unworthy to receive him? Whence then is this grace to me, that the Lord of Lords should come to me?

You have been pleased, O my King! to be born amongst beasts, to be delivered into the hands of sinners, and to descend even to hell: 'tis plain my God that you keep still the same love for sinners, since you yet daily do what you once did in their favour.

If you had vouchsafed to approach me in some other manner it had been a very great mercy; but Lord, you have not only been pleased to visit me, but you have deigned to enter into me, to stay in me, to transform me into you, and to make me one and the same thing with you; this is what surpasses human wit: David wondered that you would so much as remember man, and fix your heart upon so poor a creature; but it is much more wonderful that God not only remembers man, but that he makes himself man for him, remains with him, and for him, nourishes him with his own substance, and makes himself one, and the same thing with him. May the Angels bless you then my God, for so high a grace, and so incomparable a Goodness. Let me love you then, dear Lord, and desire you above all things: be you my meat and drink, O Amorous Sweetness! O Love inestimably sweet! Let my soul

feed on you, O Meat more delicious than all the delights of the earth! Nourishment of the poor, make me grow in you; augment what your presence puts in me, to the end I may be worthy happily to enjoy you. Children of Adam, blind men, what do you do? What do you pretend to in the world? If you seek love, here is the noblest and sweetest that can be wished for: if you desire pleasures, where can you find greater and purer than these? If you would have wealth, here is the treasure of heaven, the price of the world, and an ocean of riches: Infine if you aspire to honours, you will here find the Majesty of God, who comes to honour you.

Second part of the Meditation.

SInce you have already done me the honour to receive me into your company, to give me place at your table, to let me partake of your caresses, and to bind me

to you with such strong and strait bands of love, I from this moment, O my Saviour! renounce all other loves for the love of you: let there be no more world, nor no more vanity for me: away false goods, which I have loved too much; here is the only and Sovereign good; it would be unreasonable after having tasted the bread of Angels, to return to the food of beasts; it would be unjust after having received God into my house, to let any vain and unprofitable thing enter: if a King had espoused a person of mean condition, that person would soon quit her state of poverty, to appear like a Queen. It is what my soul has now to imitate; for, after having been exalted to the dignity this August Sacrament has established her in, can she resolve to abuse herself again in the infamous state her old habits had reduced her to?

Since you have been pleased, my Saviour, to honour me with a visit, give me

the grace in some sort to correspond with the favour: You have never done any extraordinary favours to any without granting them powerful succours at the same time, and if by your adorable presence I have received of you an honour that surpasses all others, let your Sovereign power sanctify me, that I may be able to satisfy my obligations. Wherever you have entered, you have still proceeded in this merciful manner: You entered the chaste womb of your Blessed Mother, and as you thereby exalted her to an eminent glory, you also at the same time gave her most high grace to sustain it. Being still shut up in that Holy Sanctuary, you entered Saint Elisabeth's house, and by your presence, you sanctified her Son; gave him a heavenly joy, and replenished his Mother with your spirit. You entered the world to converse with men; and as by your coming upon earth you raised them to a marvellous degree of

honour, so by a marvellous grace you repaired their defects, and sanctified them when they were wicked: Infine you descended into hell, and of that hell you made a Paradise, making those Blessed by your presence, whom you honoured with a visit.

'Tis not only you, Lord, that have done these wonders: the Ark of the testament which was but a shadow of this mystery, entered the house of Obededom, and presently you poured your benedictions on it, and all that belonged to that good Israelite. Since then you are pleased by a greater mercy, to enter so poor a dwelling as that of my soul, and to remain in it, begin to bless the house of your servant, and give me wherewith to correspond to that grace. Enrich and adorn your habitation, make it worthy of you. You would have me be like that happy sepulchre where your Sacred Body was placed; give me then, I beseech you, its

qualities: it was of stone, give me constancy; there was a Sindon in it which represents humility, grant me that virtue, my God, so necessary for me; there was myrrh in it which is the symbol of mortification; grant that I may die, my God, to all my irregular desires, and to my own will, and that I may live to you alone. In establishing your abode in me, you designed to have me like the Ark of the testament; grant me then this favour, that as it contained nothing but the tables of the law, my heart may contain no other thoughts, nor desires but those of conforming entirely to your law. You let me know by the effects of this great Sacrament, that you are my Father, since you treat me in it as your Child; but as being your Child, give me your grace that I may worthily correspond with this benefit, in loving you not only with a strong and solid love, but also with a love full of tenderness. May all my po-

wers melt and plunge themselves in your love, and may the only remembrance of your most sweet and amiable name, make all the joy of my heart; let all my hope and confidence be in you, and in all labours and pains of this life, I shall have recourse to you as a good Child, who casts himself into the arms of his Father, where he finds his most secure refuge. But above all you have been pleased to discover to me in this mystery, that you have for my soul all the love a tender spouse can have for his beloved spouse: give me a like heart for you; let my affection answer yours; let my love be like yours, faithful, chaste, and tender, and let it be so strong and powerful, that never any thing may separate me from you.

O most chaste spouse of our souls! open your divine arms, and bind my soul to you with such strong bands, that in life and death, I may remain inseparably fastened to you: you ordained this divine

Sacrament to form that so strait an union; for you know that the creature is much better in you, than herself; that she has from you all her strength and power; that of herself she is nothing but misery and weakness; that without you she loses herself like to a drop of water, which being left alone in the air dries up in a moment, but being cast into the sea and united to its principle, is always conserved. Draw me then from myself, my God, and receive me into you, because in you I find life, and in me death. I become strong in you, and waste away in myself: being in you I acquire a stable and fixed state, and of myself I am but vanity and corruption. Leave me not then, O Good JESUS! leave me not, Lord! but tarry with me, because the day is far spent, and the night approaches: and since I have been so happy as to lodge you to day in my house, where I can treat with you alone of my

souls concerns, I will not lose so favourable an occasion, nor let you escape me, till you have given me your benediction: change my old name and give me a new one, that is to say, a new being, and a new sort of life.

Make me lame of one leg like Jacob, and let the other remain sound and vigorous; that is, let the love of the world grow daily weaker in me, and yours remain entire, and strong as long as I live, to the end that having extinguished in me all other loves, and all earthly desires, I may love you only O my Saviour! desire you only, think of you only, and dwell with you alone: let me not live but for you; may all my thoughts and cares regard you? May I have my sole recourse to you in all my labours, and neither expect, nor receive any succour but from you? Who livest and reignest for ever and ever. Amen.

A Prayer to adore the most Blessed Sacrament, and to repair the injuries our Lord there receives.

O My Jesus, my God, and my Saviour! true God, and true man most worthy victim of the most High, Living bread, and source of eternal life, I adore you with all my heart in this Divine Sacrament, with design to repair all the irreverences, profanations, and impieties which have been committed against you in this dreadful Mystery. I prostrate myself before your Divine Majesty, there to adore you in the name of all those who have never paid you any duty, and who perhaps will be so unhappy as never to render you any; as Hereticks, Atheists, Blasphemers, Magicians, Jews, Idolaters, and all Unbelievers. I wish my God, I could give you; as much glory, as they would altogether pay you, if they faithfully rendered you their res-

pects, and acknowledgments; and I wish I could collect in my faith, in my love, and in the Sacrifice of my heart, all the honour, love, and glory, they might have been capable of rendering you in the extent of all ages, were they converted: which inestimable grace I implore of you for them.

I even most ardently desire to give you as many benedictions and praises, as the damned will discharge injuries against you in all the length of their torments, and to sanctify this adoration; and make it more agreeable to you, I unite it, O my Saviour! to all those of your Universal Church in heaven and earth.

Regard the sentiments of my heart, rather than the words of my mouth, for I mean all that your Holy spirit inspires your Blessed Mother, and your Saints with, to honour you, and all that you say yourself to your Eter-

nal Father, in this glorious and August Sacrament, where you are his perpetual Holocaust, and in the divine bosom, where he engenders you from all eternity, and where you praise him infinitely.

On Sundays and Holy-days when you do not communicate, being come to the Quire, make your adoration, as page 10 then say the morning Prayers, and after that bestow at least a quarter of an hour in meditation, in which you may use this method.

HAving read it over night to see what virtue you may most want, of those, that the subject of your Meditation directs to, choose it for the subject of your Prayer: and give due time in fully recollecting yourself in the presence of God, by the consideration of his presence, Majesty, power, greatness, your dependance on him, his goodness etc.

And always by way of second prelude, beg of him the knowledge, esteem, love and gift of that virtue, which you have taken for the subject of your Prayer. Then if you feel any particular motion from God, or affection in your heart, freely take as much time as you can, or all, in entertaining it. When you do not, let the four points of your Meditation ever be:

1. All the motives that can raise esteem or desire, of that virtue.

2. What one in your circumstances, that were resolved to practise and obtain that virtue, would do.

3. Whether you do so, and take a view of all your faults against it, with a sense of contrition.

4. What you will do hereafter, of all the purposes relating to that virtue. Lastly spend the rest of the time in earnest Prayer, or petitions, concerning it.

Three reflections to be made after Prayer.

WITH what respect and reverence do you adore God? By a lively act of faith, followed by an entire oblation and Sacrifice of yourself?

2. Wat act does your Prayer incline you to, as humility, patience, penance, confidence, love, etc.? What have been your affections? Or have you been in aridity, dulness, distractions? and how have you comported yourself in them? With what humility, patience etc.

3. Do you conclude with due thanksgiving? What colloquies, and resolutions of serving God more perfectly?

Choose some aspiration drawn from the subject of your Meditation; which may the rest of the day, from time to time petition Gods mercy to obtain the virtue, or overcome the vice, as your present necessity requires.

At the Elevation of the Host.

MOst Adorable Body! I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us; grant we may become entirely thine.

The same Eternal word who brought all things at first out of nothing, he that said, *let there be light*, and there was light: *let the earth bring forth its fruits*, and it was so; the same Eternal word now says, this is my Body; and speaks it from the highest heavens, at this very moment, by the voice of his servant.

At the Elevation of the Chalice.

MOst Adorable Blood, that washest away all our sins! I adore thee: happy we if we can return our life and blood for thine.

Then

Then considering the thoughts that JESUS CHRIST *may have of us, and those he has for us, that is to say, the disposition of his heart, his desires, his designs, etc. penetrated with a true sense of gratitude, and tenderness, you may produce the following act.*

BE pleased, O Eternal Father! that I offer you the sacred heart of JESUS CHRIST your beloved Son, as he offers himself a Sacrifice to you; receive for me all the desires, sentiments, affections, motions, and acts of this Sacred heart: they are all mine, since 't is for me he immolates himself, they are mine, since I intend to have no other from henceforward, but his: receive them in satisfaction for all my sins, and in thankgiving for all your benefits; receive them to grant me by their merit all necessary graces, especially the last and final grace, receive them in fine as so many acts of love, adoration, and praise which I offer your Divine

Majesty, since it is by him only, that you are worthily loved, honoured and glorified: *quoniam per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.*

Then you may say the hours of our Lady's office; or if you do not say it, the morning Prayers in your Manual according to the day of the week, or any other vocal Prayer, as your beads etc. but remark that the times, when you may sit down in a singing Mass are, in time of the Epistle; after the Priest has said the Gloria in Excelsis, *and* Credo, *whilst the Choir is singing them, and after the Communion till the Post-Communion. In reading masses, if you cannot kneel up all the time as the dignity of the mystery requires, you may*

sit in time of the Epistle; from the Creed till the Preface; and after the Communion of the Priest, till the Post-Communion.

1. THe best method of hearing Mass, is to be present at it in the spirit of the Church, which is the same with that of Christ, in offering his sacrifice upon Mount Calvary; of which that of the Altar, is a memory, and the very same victim.

2. Our Blessed Lord's spirit was that of an entire Sacrifice, there being four sorts of Sacrifices. 1. Of Holocaust, only to adore, worship, and praise the Sovereign Greatness, and Goodness, of God. 2. Of thanksgiving, for the continual favours and graces we receive. 3. Impetratory, to crave and obtain such graces and gifts as we stand in need of. 4. Propitiatory, to obtain forgiveness of sins: our Blessed Lord comprehended all these four sorts of Sacrifices in his.

3. Our dependance on God lasting every moment, we should every moment adore and glorify him. He bestowing continually new graces and favours upon us, we ought likewise every moment to offer up a Sacrifice of thanksgiving to him. Our wants being continual, each moment also would require an Impetratory Sacrifice. Infine our offences being every moment with an uncertainty whether any past ones be remitted, each moment of our life would also require from us a propitiatory Sacrifice. Any one of these duties is impossible to us, much more all : in this therefore consists the admirable blessing of the Holy Mass, that Christ our Lord by it, fulfils for us all our obligations to his Eternal Father, in an infinitely perfect manner; infinitely beyond all, that all Saints and Angels could do during all eternity, towards complying with only any one of these duties; and therein lies our most precious treasure.

4. Christ then offering for us those four Sacrifices in each Mass, our duty is to offer them with him. Therefore at the second Mass on Sundays and Holydays use this method,

From the beginning to the offertory, looking on it as a Propitiatory Sacrifice for our sins, offer it as such; and join with it all the acts of confessing your sins to God, Contrition, Humilation, and petition of forgiveness which your devotion can suggest.

From the Offertory to *Sanctus*, looking on it as a Thanksgiving Sacrifice, offer it as such; join to it all memory of received favours, with most fervent thanks, and return of Good purposes, as a grateful acknowledgment.

From *Sanctus* to the *Pater noster*, looking on it as a Holocaust to glorify and praise God's Sovereign Greatness, and Goodness, offer it as such; especially at the elevation, join your praises and ado-

rations of the divine attributes, together with the adorations of all the Angels and Saints in heaven.

From the *Pater noster* to *Agnus Dei*, offer it as Impetratory; begging with a lively faith all you feel most want off, not forgetting your neighbours, nor the necessities of the holy Catholick Church.

Then spritual Communion, and in the time of S. John's Gospel, give grateful thanks to our Lord, for so mercifully fulfilling all your duties and obligations.

In time of the hours, if you do not go to catechism you may read some good book.

At Vespers as before page 24.

At Salüe, first with a profound reverence make this Act of Adoration.

O Jesus! my Lord and God! whom I believe to be truly and really present in the most Blessed Sacrament of the Altar; receive this act of a most profound

Adoration, to supply for the desire I should have of continually adoring you there; and in thanksgiving for the sentiments of love, that your Sacred heart has for me: I offer you all the Acts of Adoration, Resignation, Patience, and Love, that your Sacred heart made during your mortal life, and that it still makes, and will eternally make in heaven; to the end to adore you, love and praise you as much as is possible for me by that Sacred heart, during the whole course of my life.

O my Saviour! open that divine heart unto me, and it shall from henceforward be the place of refuge, and of my rest.

Act of Love.

I Have nothing, O my amiable Saviour, and my God! I have nothing that can please you; I can do nothing, nay, I am nothing; but I have a heart, and

that suffices me. I may be deprived of health, honour, and life itself, but I cannot lose my heart: I have a heart, and with this heart I can love you, O my Adorable JESUS! and with this heart I will love you, O my God! I will love you and will always love you here, that I may for ever love you hereafter.

ACT OF CONTRITION.

O My Saviour, and my God! whose heart wounded with love and grief, had such regret for all the sins of the world, why can I not resent the same grief that mine has caused you? Supply, I beseech you, by the contrition you had for them, what is wanting in mine: Imprint in my heart a horrour, and fear of the lightest offences: change and reform this unhappy heart by the model of yours, infinitely pure, Sovereignly Holy, and ever enflamed with the love of your heavenly Father; for I protest that for the future I will only

love what it loves, as I detest all that is displeasing to it. Amen.

A Prayer that St. Gertrude recited daily in honour of the Sacred heart of JESUS.

I Salute you O Sacred heart of Jesus, lively and enlivening source of eternal life, infinite treasure of the Divinity, burning furnace of divine love; you are my rest and sanctuary: O my amiable Saviour! enflame my heart with the ardent love which burns yours; pour into my heart the graces which yours is the source of; and grant that it may be so united to yours, that your will may be mine, and that mine may be eternally conformable to yours; since I desire that for the future your Holy will may be the rule of all my desires and actions. Amen.

ACT OF LOVE.

GIve me leave to address myself to you! O divine and adorable heart of JESUS my Saviour! Abyss of love and mercy; and permit me to ask you, seized with astonishment at the sight of your Goodness, and my ingratitudes: why O my God! have you invented this new way of immolating yourself for me in the divine Eucharist? Do you, dear Lord, so little account your having once offered yourself to torments, and death? Must I, now you are glorious and immortal, continually see you exposed to ignominy in this your Sacrament of love, where you are so often despised, insulted, and trod under foot, even by those who ought to love you most ardently? And must I see myself in the number of these miserable ungrateful creatures, and not die with grief and confusion? Ah my God, pierce my heart with the dart of your

love, and put an end to my ingratitudes. Remember, Lord, that your adorable heart bearing the weight of my sins in the Garden of Olives, and upon the Cross, was afflicted thereat; and grieved at the sight of my miseries: permit not your grief and dolour, your precious blood, tears, and sweat, to be unprofitable to me. Efficaciously touch my heart, O my Saviour! however ungrateful and unworthy I am of your love, you cease not to love me; you loved me when I made no return, nay even when I would not have you love me; but now since by your grace I have changed my mind grant this my humble request: I give you my heart dear Lord, and beg you to place me in yours, make this the moment of my conversion, let me begin to love you, and never cease to do so, let me be wholly consecrated to your love as a perpetual slave, let me die to myself, that I may have no more life nor motion but for you, and by you. Amen.

An honorable Amends to the Sacred heart of JESUS.

O Most Adorable heart of my Divine Redeemer whom an infinite love has hid under the Eucharistical species, there to be our souls food, counsel, sanctuary, consolation, and all things else, penetrated as I am with grief to think of the blindness of Infidels, and obstinacy of Heretics who will not acknowledge you in this Sacrament of love; of the impiety and sacrileges of so many bad Catholicks who receive you in an ill state and dishonour you so many ways; of the negligence of so many remiss souls who come to you without preparation, without devotion, without hardly any reflection; infine of the faults that I continually commit against this Divine Sacrament; I detest all these excesses with my whole heart and desire to make you an honorable Amends.

Pardon

Pardon us O infinite source of love, and to make us more worthy of pardon, change our hearts entirely. Grant that we may never approach you in an ill state, for human ends, or for custom's sake, nor ever, through negligence keep from you, but always come to you with a pure conscience, a lively faith, a right intention, an ardent charity, and a profound humility: grant us also O God of Goodness! the happiness to receive you worthily at our death, that we may live of you, and with you in a happy eternity. Amen.

Consecration of one's self to the heart of JESUS.

O most amiable heart of my Divine Redeemer, I N. N. considering your infinite love for all men, and for me in particular, in view of the oppressing grief and other pains you have endured for my sins, in view of the most Precious Blood you have been pleased to shed for my

redemption, in view of the excessive love you have shewed us in the institution of the most Blessed Sacrament, and in view of the infinite perfection, which makes you so amiable, O heart of a God Man! I this day consecrate myself unto you without reserve, for all the rest of my life.

I consecrate to you my body, my soul my thoughts, my desires, my words, my actions, and my sufferings, desiring thereby to contribute to your greater glory. In particular I consecrate to you my heart with all its motions, desiring it may love you only, rejoice in you only, and not breathe but for you alone, and however unworthy the offering be, you cannot refuse it since you have asked it.

Receive it then O Divine Heart of JESUS! purify it, sanctify it, enflame it with your most pure love, so that it may not act but by the motion of that love, nor suffer but for your love, grieve only that it loves you so little, have its only

Joy in loving you much, desire nothing but the continual encrease of that love, nor fear nothing but to let that Holy love go out or relent; in a word, make my heart like to you, that by you, with you, and like you, it may eternally love the Father, the Son, and the Holy Ghost. Amen.

A Prayer to obtain the conversion of hearts.

O Divine heart of Jesus! which has an aversion for all iniquity, and ardently desires the conversion of all sinners, sanctify the hearts of all Mankind, give humility to proud hearts; a love of poverty, and tenderness for the poor, to all avaricious hearts; a horrour of sensual pleasures, and the love of purity, to all impure hearts; a facility in pardoning, and the love of enemies, to all revengeful hearts; make all hearts Holy as you are Holy; that they may be all pleasing to

the eternal Father, and worthy temples of the Holy Ghost. Amen.

You may also in time of Salue most profitably employ your time as follows.

AFter having saluted our Lord in this mystery with all possible respect, unite yourself unto him, and to all his divine operations in the Holy Eucharist: where he continually adores, praises, and loves his eternal Father in the name of all men, and in the most perfect manner that can be imagined; that is to say in a state of victim. Meditate and endeavour to conceive his recollection, his solitude, his hidden life, that admirable stripping himself of all, his obedience to the word of any Priest, his humility, and his other virtues, according to the model he gives thereof in this Eucharistical state. Excite yourself to imitate them, and purpose to do it in occasions. But above all consider atten-

tively the admirable dispositions of his heart in our favour, and all the sublime virtues it is the source of, the immense love he has for his eternal Father, his ardent charity for all men, and eagerness for their salvation. Endeavour to discover in this Divine Heart, all those Abysses it contains, of humiliation, abasement, poverty, sufferance, etc. Consider what are the sentiments of his Holy soul at the sight of men's ingratitude, who treat him with such indifference: excite yourself to produce acts proper to repair as much as may be, all those indignities by sentiments of gratitude, and principally by an ardent love for JESUS CHRIST.

Offer the eternal Father his only Son JESUS CHRIST, as the only victim worthy of him, by which alone you can pay due homage to his Sovereign Majesty, acknowledge his benefits, satisfy his justice, and oblige his mercy to succour you,

say to him with the Royal Prophet: *Respice in faciem Christi tui* look on the face of thy Christ. 'Tis true my God that I deserve to be treated as a rebellious servant, but eternal Father! look on this dear Son perfectly obedient, who at this moment offers you himself on this Altar, the profound abasements he is in, for the pardon of my infidelities and disobedience: *Respice in faciem Christi tui*, on whichever side your justice takes me, I will presently offer this beloved Son to disarm it: tho' I should a hundred times see your anger ready to break out upon me, as many times would I repeat the same thing *Respice in faciem Christi tui.* I deserve nothing but I offer you a victim who merits all; and if he has not fully satisfied you, I ever consent to your refusing me both the pardon of my sins, and new graces: but you can deny me nothing I ask in virtue of the merits of Jesus Christ, in virtue of his sufferings

and death, the reward of which is ours, since he has made it over to us, grant it me then in virtue of those Sacred sufferings and precious death.

Here make your petitions and then go on.

I Ask a great deal, O Eternal Father! but I offer you the Body, the Blood, and the Life of your beloved Son Sacrificed on this Altar, as full payment for all I ask, what can I desire so great, that comes not far short of what I offer you for it?

Offer yourself to God by the hands of Jesus Christ, and Sacrifice to him your life, your employments, your inclinations, your passions, and in particular some act of virtue that you purpose to do, or some mortification that you resolve to practice, and that for the same ends for which our Lord immolates himself in the most Blessed Sacrament

Offer yourself to Jesus to be straitly united to him, begging him to let you

enter into his spirit and sentiments, nay even into his very heart, never more to go out of it; then look on JESUS CHRIST as your head*, and consider yourself as his member, or else as allied to him, as his sister to whom he has yielded all his merits, and bequeathed the rewards that his Father owes him for his labours and death. 'T is in this quality, as allied to, or as members of the eternal Word, that we dare confidently appear before Almighty God, treat as one may say, familiarly with him, and in some sort oblige him to give us a favourable audience, because of the alliance and union we have with his Son, and particularly through the infinite price, and dignity of the victim we offer him in the most Blessed Sacrament.

Conclude with a spiritual Communion accompanied with a perfect consecration of all your affections, and desires to the Sacred heart of JESUS.

Or else you may use this manner of Prayer.

AFter having made an act of faith and adored JESUS CHRIST in the Blessed Sacrament, excite yourself to love him tenderly, and beg him to enflame you daily more and more with his love. Then endeavour to enter into yourself and to find out the state of your soul, simply discovering to your Saviour your faults, passions, weaknesses, infirmities, and the very bottom of all your miseries. Submit yourself entirely to his Holy will, and equally bless him, for the chastisement of his Justice, and for the favours you receive from his mercy. Humble yourself before his Sovereign Majesty, make to him a sincere confession of your infidelities and sins: beg his pardon for them, and purpose to do better for the future.

Then enter as one may say, into the

adorable Heart of JESUS CHRIST, consider what are his sentiments, how he contemns what the world esteems; what notions he has of those vain honours, of those seeming goods, of those fading pleasures, mixt with so much bitterness. At the same time consider what account he makes of that, which is disagreeable to most people, how precious in his sight is a poor obscure life full of humiliation. Judge then which must be in the right, either we, who so passionately esteem and love all that JESUS despises, or JESUS himself who so forcibly slights, and so expressly condemns what we so eagerly seek for.

This is a very profitable manner of Prayer fit to disabuse the mind and inspire it with that true wisdom which we admire in the Saints.

Receive the Blessing with all possible respect and devotion. And before you leave the choir adoring the Blessed Sacrament, Say.

Dear Lord I leave my heart in that Sacred Tabernacle, and at your feet, there let me live to love you, and die rather than offend you.

Instructions in order to visiting the most Blessed Sacrament.

WHen we go to visit our Lord in the most Blessed Sacrament, we may behave ourselves as a person of quality would do when he goes to court, to visit his Prince: he may go.

First to have the honour to see him, whence proceeds divers most excellent manners of Prayers and acts, as admiration, esteem, praise, benediction, glorification, love, joy, considering the infinite love our Lord expressed to us in the most Blessed Sacrament, the extreme desire he has to be with us, his meekness and goodness. His marvellous care and more than Paternal Providence over us, his liberality, his power, his wisdom,

and his other perfections, which he discovers so resplendently in this Divine Mystery. Remark the heroick examples of humility, Obedience, Patience, and other Virtues, which he gives us therein, upon which we may make divers affections of the will, according to the nature of those perfections, and draw from those examples efficacious conclusions for the regulating of our lives.

Secondly to render homage to his Majesty, which we may do to the infinite Majesty of this God Man, and that as to our Sovereign Lord, our natural Prince, our true God, our Creator, our Conserver, and our All: believing, acknowledging and owning him for such. And from this follow two most noble Manners of Prayer: first by way of interiour and exteriour Adoration; the second by way of Offer, offering all to him, as all is his and comes from him.

Thirdly to thank him for his graces

and

and benefits. Innumerable are those we have received both spiritual and corporal; but we ought never to omit returning him our most grateful thanks, for that he has been pleased for the love of us, to reduce himself to such a state in the Blessed Sacrament; for all the wonders he works therein, and for all the Blessings, he thereby bestows upon us.

Fourthly, to expose his necessities, let us humbly and filially represent ours unto him, and beg a remedy. Ah! if we knew how to make a right use of the treasure we have in the Blessed Sacrament, we should not be so miserable as we are.

Fifthly, we may visit our Lord to enjoy his divine presence in repose and union of spirit, staying and reposing in him as in our centre. And also to practise the exercise of love, producing all sorts of acts thereof; which must necessarily

be most ardent, being animated with the presence of their object.

Sixthly, we may go to our Lord like Nicodemus to have our doubts cleared; Like Magdalen to beg pardon for our sins; Like the Centurion to obtain the cure of a sick servant; Like the Leper to be cleansed of our sinful leprosy; Like the Deaf and Dumb to get speech and hearing; Like the Prince of the Synagogue, who begged him to restore life to his only daughter just dead.

Seventhly, we may go to our Lord in the same spirit, that the poor goes to a liberal rich man; the hungry to a magnificent banquet; the thirsty to a clear fountain; the disciple to his master; the friend to his dear friend; the afflicted to his comfort; and the cold person to a Good fire.

But as you have not now the liberty to go to the Blessed Sacrament whenever you please, and may hereafter be in a coun-

try where you cannot do it, you may at least go thither in spirit and desire: imitating therein the Holy Prophet Daniel; who three times a day opening his chamber window which looked towards Jerusalem, kneeled down, and entering in spirit into the Holy Temple, adored God as he used to do, when he assisted there in person at the Sacrifices.

Nothing can be opposed against so easy a practice of piety, since only your mind and heart need be employed in these sort of visits, and your exteriour occupations need not be long interrupted, since one moment is sufficient; neither need you fear being observed, since your visit will pass in the secret of your heart. You will offer to God the Sacrifice of praise according to the advice of the Psalmist, but your heart will serve for an Altar in these occasions: nevertheless it may be said for your comfort, that you will not gain less, nor will JESUS

hold himself less honoured thereby, when you cannot visit him otherwise.

When then you may not, or cannot go before the most Blessed Sacrament, to visit the Son of God, go in desire; and turning to the side where you know he reposes, say the same things, that you would say at the foot of his Altars; and you will merit as much, and will not please him less, than if in effect you were there to adore him.

Prayers, and Acts of Devotion proper for the hour of Adoration before the most Blessed Sacrament.

ALL *Associates of the devotion ought to Communicate on the day, wherein their hour of adoration falls, and besides the assigned hour, they should be careful to spend well and devoutly the three days of shrovetide, bestowing at least an hour (either all together or at several times) before the Blessed Sacrament: as also on*

the feast of the Blessed Sacrament, with all the days of the Octave, and one of the two sundays following, and when it is exposed. Each also should be careful often to make these following aspirations, at least on the Eve and day of their hour.

O Good JESUS! hear, I beseech you the, Prayers that are offered for me, and grant me a happy death.

Praised be for ever the most Blessed Sacrament of the Altar.

JESUS be for ever adored, blessed, and loved in the most Blessed Sacrament of the Altar.

The Preparatory Prayer.

COme O Holy Ghost! replenish my heart with thy grace, and enkindle in it the Sacred fire of thy love; that I may render to JESUS in the most Blessed Eucharist an honour, that may be pleasing and acceptable to his Divine Majesty, in imitation of those Blessed Spirits, who

incessantly adore you in heaven. Grant that I may make a reparation according to my power for all the injuries you daily receive from infidels, Hereticks, and bad Catholicks. Infuse your seven gifts into my soul to purify every thought of my mind, and affection of my heart, that I may think on nothing but Jesus immolated on our Altars for the love of us poor miserable sinners. Grant I may not be diverted by any voluntary or involuntary distraction during this my time of Prayer, and adoration, all which I detest and disavow; beseeching you, O Queen of heaven, and Blessed Saints of God, to obtain for me a participation of that fervour and devotion, wherewith you adored this amiable Mystery, that in union of your Holy dispositions, I may adore my Saviour in this Sacrament, in the most perfect manner I am capable of, that so my Adoration may be acceptable to his Divine Majesty, to the glory

of his Name, and profit of the whole Church.

Blessed Angels and happy Saints of Paradise, I most humbly beg you to praise, bless, glorify, adore and give thanks to my Sovereign Lord and Saviour JESUS, in my behalf, give him I beseech you, all that honour I am obliged to render his Divine Majesty, and I with my whole heart and affections, humbly unite and Join my attention to all the Love, Adoration, and Glory you shall ever give to this Sacred and Adorable Sacrament, even to the end of ages, and the long extent of a whole eternity.

Praised be for ever the most Blessed Sacrament.

May JESUS be for ever adored in the most Blessed Sacrament.

Then if you cannot meditate, you may make use of the Prayers and devotions marked for Salue, *page* 111. *if you can meditate, here follows a very proper Meditation.*

MEDITATION.

I. POINT.

CONsider first, what must have been the sentiments of the heart of JESUS foreseeing the number of injuries, and outrages he was to endure in the most Blessed Sacrament from the malice of hereticks even to the end of ages. There is nothing more sensible to a generous heart than ingratitude, especially when it is attended with the utmost contempt: But the blackest ingratitude of all is that, by which benefits are not only unrequited, but even denied to have been received, thereby to have all liberty to misuse the benefactor without seeming

to act like the ungrateful. JESUS then distincly knew that at certain times there would be great numbers of Christians, who would unmercifully renew upon his Sacred Body in the Adorable Eucharist, all the outrages that the malice of devils could be capable of, and who, that they might have all freedom to exercise their fury and rage upon him, would push their malice to such an excess, as to deny the real presence in the Blessed Sacrament.

Who would ever have thought men capable of so black a malice: or who can ever imagine a more afflicting contempt, than to see the most resplendent mark of the most excessive love; made use of, to injure the lover most excessively? JESUS foresaw all that has happened in these latter times He saw his Temples prophaned, his Altars demolished, his Priests butchered, and his Adorable Body dragged upon the ground, trod under foot, and become an object of scorn and

insolence to the most profligate wretches, and of horrour and execration to the ungodly.

What must have been the sentiment of the tender and generous heart of JESUS, at this sight? Ah Dear Lord! must you then work so great a miracle to furnish men with a means to use you so unworthily? Must you through an excess of love remain with them to the end of ages, that you may be as long the object of their contempt and rage? Sure such a sight is sufficient to make a heart wither away with sadness and grief. Is it you then, O King of glory! that I see in so many places loaded with disgrace and ignominy? is it you, O God of Majesty! before whom the Seraphim sink down with respect, that I see so insolently treated by poor miserable worms? Infine is it you, O Object of the Eternal Fathers' delight! who are become an object of horrour and execration to your creatures,

your slaves, nay your own children, and all because you have loved them too much?

Lord, could one have ever imagined an excess of malice in men answerable to the excess of your Goodness; an excess of ingratitude correspondent as one may say, to the excess of love with which you have loved us?

But my amiable Saviour! shall I not even exceed this excess of ingratitude, if considering the sentiments you must needs have had at the sight of these cruel ingratitudes, I am myself insensible of your pain?

'Tis here, Lord, that you seem to me like what your Prophet has painted you: *Novissimum virorum, virum dolorum*, the hereticks have treated you as the last, and most despised of men, nay they have fulfilled the Prophecy which declared you should be satiated with ignominy. But, my God, shall those hereticks, those unnatural children, those ungodly wretches,

never be satisfied with using you so insolently, nor shall I ever be touched at the sight of your ill usage?

This fatal image, this dismal view, cast you into a bloody sweat: grant it may at least move me to tears, and if my heart cannot feel the same grief which oppressed yours, let the shame of being so insensible of your pains, supply in some sort for insensibility.

SECOND POINT.

Consider secondly, it was an object no less sad and afflicting for our Saviour, to see the ingratitude of most of the faithful themselves, who would be so cold, indifferent and even forgetful of him. This amiable Jesus then saw the small esteem, nay the apparent contempt they would have of the greatest proof of his most ardent love. He saw that what ever he had done to be beloved by, and to be continually with the faithful, in instituting

tuting the Adorable Eucharist, they would not be engaged to love him, nor even hindered from forgetting him, neither by those excesses of love, his benefits, nor by his very presence.

He represented to himself those Churches where he resides for the most part without adorers; and the disrespect and immodest comportment of his people when they were in his presence. He distincly saw all those many Catholicks who losing whole hours in vain amusements, or unprofitable visits, who spending most part of their time in idleness, can never find leisure, or to say better, are hardly ever in the humour to pass a quarter of an hour at the feet of his Altars; infine they cannot resolve to visit him, and scarce adore him once a week after their cold manner. He knew how many others would visit him without devotion, and how many irreverences they would commit in those visits, and infine,

how few would strive to make their court unto him. This amiable Saviour clearly perceived that most of them would no more mind him, than if he were not upon earth, or than if being upon earth, he were not what he is in heaven,

The ill usage, hardheartedness, and contempts of the Jews, gentiles, and hereticks, were a most sensible sight unto him; but infine they are his declared enemies, and what better can be expected from an enemy? But to have those who own and acknowledge his benefits, that little flock which makes profession of being faithful to him, nay even his own children, to have them I say, be insensible of his benefits, and unmoved at the grief such sights cause him; nay even slight him themselves in their turns, must have been to this dear Saviour an affliction above human comprehension. Ah! How well might this Divine Jesus say, if the Pagans, the Turks, the ungodly by

profession, had uttered injuries against me, I had suffered them without complaint. *Si inimicus meus maledixisset mihi sustinuissem utique.* But that Christians, that Catholicks, whose Redeemer I have not only been, but whose food I daily am, nay that my own children should treat me with such indifference and contempt! *Tu verò homo unanimis qui simul mecum dulces capiebas cibos!*

At this view, at this dismal thought what were the sentiments of the heart of JESUS? That is to say, of the most generous, the most tender heart that ever was, a heart passionate for the hearts of men, which he found cold, hard, and resisting.

Super omnes inimicos meos, says he by his Prophet, *Factus sum opprobrium.* It had not been much to have been the May-game and fable of my enemies, if at least in the midst of those disgraces, I had found many servants and faithful

friends, but alas! 'T is quite the contrary.

Qui videbant me foras fugerunt à me. They have no sooner seen me disguised by love under the weak appearances of bread, that I might have the pleasure of being with men; but they kept still a greater distance from me: They forsook me and forgot me, as a person who had no place in their heart. *Oblivioni datus sum tamquam mortuus à corde.*

Ah Dear Lord! I think of all this, and at the same time reflect that it is a God, who freely accepts and suffers these disgraces, and torments for me, without dying with grief or love!

If a man, if a slave, had endured the hundredth part of what Jesus has endured and does daily endure upon our Altars for the love of us, we could not forbear loving him, having a gratitude for him, and giving him at least some marks of compassion: must then Jesus crucified

and dying for us, JESUS daily forgotten, despised, misused for the love of us in the Adorable Eucharist, be the only person whose pains and love we are insensible of, and whom alone we requite with coldness and ingratitude? What hardness what insensibility? Is the heart of man capable of such an excess.

Alas Lord! it is but too capable of it, and will but too much make it apparent; if the same love that obliges you to expose yourself to so many indignities and outrages for ungrateful man, does not also oblige you to soften the hardness, and warm the coldness of his heart, to render it sensible of your outrages, and susceptible of your love. For alas! all the wonders you have worked, and torments you have suffered, will but serve to harden me, and render me more criminal; if I am neither moved at them, grateful for them, nor love you the better.

But my God, as I hope you will not

refuse me your grace, I from this moment make strong resolutions of giving you for the future most certain proofs of my love and just acknowledgment, I have indeed been insensible of your benefits, and sufferings; and behaved myself with indifference towards you, notwithstanding my knowledge of your continual presence with us. Therefore have I great reason, my amiable Saviour, to mistrust my fair resolutions and promises, having been till now so inconstant and unfaithful in your service. But methinks your mercy inspires me now with more courage, and gives me hopes that I shal! for the future be more constant, and faithful to the promise I make you, of endeavouring by my respect in your presence my frequent visits, and my assiduously making court to you, to testify my sincere devotion to your Sacred heart, and the ardent desire I have of doing what possibly I can in the remainder of my days to repair by my

love, my respect, and by all sorts of homages all the contempts and outrages you have suffered in the Adorable Eucharist; as well as the forgetfulness and strange indifference that most have for your adorable person, in the most Blessed Sacrament of the Altar.

PRAYERS WHICH SHOULD NEVER BE OMITED IN THE HOUR OF ADORATION.

First for such as are in the state of grace.

MY God, I conjure you by your infinite mercy, to pity my miseries, restore me that Justice and sanctity which I lost by sinning, and hear from your Holy Sanctuary the petitions I offer for all associates of this perpetual Adoration who happily are in the state of grace: I beseech you by the merits of your Precious Blood, grant them the grace of a happy perseverance, and increase of your love till the end of their lives, for which

effect accept of those prayers in union of all the Holy dispositions which the Saints have had in reciting them.

Pater, Ave, Gloria Patri.

Secondly for all such as are in mortal sin.

MOst Dear Redeemer, I humbly beseech you, look favourably upon all associates of this perpetual Adoration, especially on all those who are in mortal sin; I conjure you by the blood you shed for them on the cross, and love you have had for them from all eternity: grant them remission of all their sins, and the true spirit of penance, that they may be converted to you by a sincere amendment of their lives, loving and serving you to the end, and so eternally sing your mercies in the company of Saints and Angels; for which effect I humbly offer these petitions, in union of all the intentions and dispositions of Holy souls.

Pater, Ave, Gloria Patri.

Thirdly for all those who are in death's agony.

O Dear Saviour Jesus! I humbly implore your mercy for all associates, of this perpetual Adoration, that are now in their last conflicts, and death's agony: deny them not your powerful grace, make them triumphant over their enemies, grant them perseverance in the Catholick Faith, and belief of your divine Mysteries, with a Holy fear and love, and all dispositions necessary to die the death of the Just, that they may eternally continue their Adoration; for which intention I offer these prayers, uniting them to the love you had for your Eternal Father, when you taught your disciples to pray in this manner.

Pater, Ave, Gloria Patri.

Fourthly for all the associates in Purgatory.

DEar Lord, I beseech you have mercy on the souls of the associates of this per-

petual Adoration, who are now detained in the rigorous flames of Purgatory, grant them eternal rest, let your glorious light shine on them, admit those once members of your mystical Body upon earth, to be now united to the members of your glorious Body in heaven: accept in satisfaction for their sins the infinite merits of your bitter death, and passion, which I offer for them; remember my God you redeemed them with the price of your dearest blood, which I adore in this Sacrament and that I may offer some satisfaction for them, accept these Prayers in union of all the love, that is paid you in heaven or on earth.

Pater, Ave, Gloria Patri.

Fifthly for the necessities of the Church, and conversion of infidels.

O God of infinite Goodness, receive favourably the humble petitions I address to you in this divine Sacrament, for all

the necessities of your Holy Church, that all may have grace to serve you faithfully, each one in their degree and function: convert all infidels to the Christian Catholick Faith: grant that all Hereticks and Scismaticks, laying down their errors may enter into the bosom of the Roman Church: let all the wicked and impious be converted from their bad lives, that all unanimously may honour you in this Sacred Eucharist: O that this admirable Adoration were not only perpetual, but universally and generally practised throughout the whole world as it is in heaven: and as you are yourself in a continual Act of Adoration, and love towards your Eternal Father! O divine Jesus! to obtain the effect, of all these things as far as your infinite wisdom knows is to be to your greater honour and glory, I unite my intention to the intentions of all good and virtuous souls, in these Prayers.

Pater, Ave, Gloria Patri.

An Act of Contrition, and spiritual Communion.

O my Lord JESUS CHRIST, true God, and true Man, my Creator and Redeemer, for your own infinite Goodness, and because I love you above all things, I am heartily sorry I have offended you, and purpose firmly by the assistance of your grace, never to offend you more, to fly all occasions of evil, humbly to confess my sins, and faithfully to do penance the rest of my life: I confidently hope in your mercy to obtain a full remission of my sins, which I beg by the merits of your death and passion, grant me the grace of an efficacious amendment, and perseverance in your love to my last breath, O my dear Saviour! let me now at least receive you spiritually into my heart, come then my dear JESUS; the love of my soul, come dear Lord, annihilate and destroy all my passions and vicious inclinations: establish

in

in my heart the Empire of your love, enthrone yourself there as a Sovereign: replenish my soul with your graces, that I may ever be acceptable in your divine sight, intimately united to all your wills and affections: live you in me, and I in you; and never permit me to be separated from you by any voluntary offence: grant me grace to serve you faithfully in this world, that dying the death of the Just, I may bless, praise, and glorify you with the Saints and Angels for all eternity.

A Prayer to your Angel Guardian.

BLessed Angel, my dearest and faithful Guardian; you who always see the face of God in the possession of eternal glory, and better know than we poor mortals, what respect and veneration my Saviour JESUS merits in this Divine Sacrament: you know my obligations, and have seen the many defects I have com-

mitted during the hour of my Adoration. I am a poor pupil committed to your charge and care, act now the part of a true and faithful friend, pay my debts for me, supply my defects, I am unable to acquit myself, you my respondant, answer then for me; and since I cannot always be employed in an actual Adoration of my JESUS in the Blessed Sacrament, praise, bless, thank, and adore him for me: I unite all my affections to all the praises, benedictions, and thanksgivings, which you Blessed Angel conjointly with all the other heavenly Citizens, render to my God in this Sacred Mystery; and hope your charity, will obtain a blessing for me, all this family, and all our friends and kindred; obtain us also grace in this world to praise, bless, and adore him, who lives for ever and ever, and sing to him everlastingly together with you Sanctus etc.

Praised, Adored, and Loved, be for ever the most Blessed Sacrament of the Altar.

A MANNER OF SAYING THE ROSARY,

PROPER FOR THE HOUR OF PERPETUAL ROSARY.

Offer the first five Tens for such as are in mortal sin, or any necessity either spiritual or temporal.

In the first Ten adress yourself to our Blessed Lady as she is daughter of the Eternal Father: reflect on her singular priviledge, congratulate with her for all the prerogatives of Joy and bliss she enjoys under this title, give thanks for the favours received by her means, and at the end of the Ten add a Gloria Patri, *and this aspiration.*

ASPIRATION.

O Sacred Virgin! most dearly beloved daughter of the Eternal Father, employ your credit, and powerful intercession for all your servants, and associates who unhappily are fallen by sin from the right of filiation, and are become children of satan; mercifully reclaim them I beseech you.

AT THE II. TEN.

Consider our Blessed Lady, as she is Mother of the Eternal Word: make the same reflections as before.

ASPIRATION.

M*onstra te esse Matrem*, shew yourself a Mother, especially to poor sinners; obtain them mercy of your Blessed Son, and restoration of grace: by the merits of his bleeding wounds I beg it.

At the III. Ten.

Consider our Lady, as she is Spouse of the Holy Ghost, etc.

ASPIRATION.

SAcred Spouse of the Holy Ghost, comfort your desolate servants and associates in their distresses: rouse them from their tepid langours, by the fire of your charity; enflame them in your ardours, O Mother of love!

At the IV. Ten.

Consider our Lady as the Temple of the Blessed Trinity, etc.

ASPIRATION.

O Sacred Temple of the living God! restore this title to your servants, that by sin have lost it: strengthen those that are tempted to forfeit it, and never per-

mit them to become slaves of the devil by transgressing the laws of God.

At the V. Ten.

Consider our Lady as Queen of Angels, and Men, etc.

ASPIRATION.

O Sacred Queen! cast a favourable eye on your poor subjects here on earth, especially those that have devoted themselves to your service in this Rosary; and have compassion I beseech you particularly on those, that are in any affliction spiritual or corporal.

Offer the second five Tens for the Agonizing; and consider five of the chief Virtues most resplendent in our Ladies life; making Acts of love, complaisance, and admiration, and desiring to imitate, as well as admire.

At the I. Ten.

Reflect on her ardent love.

ASPIRATION.

O Mother of beautiful love! if ever you imparted any sparks of your divine fire to any of your suppliants, we now humbly beg that favour for all your Agonizing associates; that they may happily die of love, and live eternally to love, and praise Almighty God for ever.

At the II. Ten.

Consider her profound humility.

ASPIRATION.

O Sacred Virgin, Mother and Mistress of the humble! succour your Children Agonizing, and ending their course of this mortal pilgrimage; obtain them a profound humility, that they may attain to eternal Salvation.

At the III. Ten.

Consider her Viigina Purity of soul and Body.

ASPIRATION.

O Virgin of Virgins! have compassion on the souls of your Agonizing Servants, that are terrified with the apprehension of past offences, wherewith they have unhappily defiled their purity of Body and Mind; obtain them true contrition and eternal life.

At the IV. Ten.

Consider her firm hope, and Confidence in God.

ASPIRATION.

O Mother of the desolate! obtain a firm hope and confidence in the mercies of God, for all the Agonizing of this Confraternity; take from them all diffidence and obtain them eternal rest.

AT THE V. TEN.

Consider her Heroical patience.

ASPIRATION.

O Mother of the miserable! comfort your afflicted Agonizing Servants; obtain them true patience in their sufferings, and a happy passage to an eternity of joy.

Offer the third five Tens for the associates in Purgatory.

AT THE I. TEN.

Consider our Lady as your Mother, and give thanks for all her tender love, and motherly care of you, etc.

ASPIRATION.

O Dearest Mother! distil the milk of your mercies on the poor souls suffering in Purgatory; consider them as your children, and let your mercies be to them a heavenly dew to mitigate their flames.

At the II. Ten.

Look on the B. Virgin as your Lady and Mistress; give thanks for all favours received from her under this title; look on yourself as her servant and handmaid.

ASPIRATION.

O Dearest Lady! employ your credit with your Son for your suffering servants in Purgatory, cover and hide their faults under the mantle of your charity.

At the III. Ten.

Look on the Blessed Virgin as your Protectress: give thanks for all favours of Protection.

ASPIRATION.

O Sacred Virgin! you are our refuge: cast a favourable eye on your afflicted Clients in Purgatory; appease the Divine

Justice in their behalf; Present these our small devotions offered for them, and render them effectual for their succour.

At the IV. Ten.

Look on the Blessed Virgin as your Advocate: give thanks for all favours obtained by her intercession.

ASPIRATION.

O Sacred Virgin! prove now a powerful Advocate for the poor souls suffering in Purgatory, obtain them a speedy delivrance.

At the V. Ten.

Look on the Blessed Virgin as a dear and confident Friend: give thanks for all favours in that nature.

ASPIRATION.

O Glorious Virgin! offer these prayers to your Blessed Son, for your Friends,

and servants suffering in Purgatory; grant they may be effectual for the delivrance of some of them.

When you have done your Rosary, if the hour be not yet expired, you may devoutly recite our Ladies Litanies, or some other Prayer in her honour; and frequently in the day time, make this short pètition, or aspiration to our Lady.

O Sacred Virgin, graciously hear the Prayers which are continually offered for me.

When it thunders you may say.

† Christus vincit, † Christus regnat, † Christus imperat.

JESUS, MARIA, ANNA, JOSEPH.

Fortitudo mea Domine, firmamentum meum, Deus meus, et liberator meus.

℣. Adjuva nos Christe, et libera nos.

℟. Propter nomen tuum dulcissimum Jesu.

℣. Et

℣. Et Verbum Caro factum est.
℟. Et habitavit in nobis. Amen.

A prayer to obtain the grace of a happy choice, as to a state of life.

I Adore O my God! that Divine providence, by which you distribute proper gifts to all, and choose each to embrace the state, in which you design to operate his salvation.

I firmly believe that in your Eternal prescience, I am predestinated to embrace a state hitherto known to you alone.

And that which disquiets me O God of mercy! is, to reflect that there is no security for me in any state, but in that which you have eternally designed me, and yet that state is unknown to me.

In this uncertainty O Eternal wisdom! prostrate before your throne of Majesty, I do pour out my heart in your presence. For who can attain to the knowledge of the incomprehensible secrets of Divine

Providence? Or who can certainly know what God requires of him? The thoughts of mortal Men are fleeting and uncertain: they can hardly comprehend what passes here on earth, and what they see with their own eyes. Who then can sound heavenly things? Or who, O great God! can know your designs, unless you give him wisdom, imparting your Holy spirit from the highest heaven?

Speak then my God, for your servant hears.

Enlighten me with the light of your truth, and thereby conduct me to the state you call me to.

Let me know the way I should walk in, because I keep my soul elevated to you.

Teach me to do your will, for you are my God: in you I place all my confidence, through JESUS CHRIST, our Mediator, and your only Son. Amen.

That you may even in this life reap the sweet fruits of an Eternal glory, accustom yourself to make frequent acts of love, as for example.

MY God I delight in you; I wish you dear Lord, all the glory you can receive from creatures.

I love you my God, more than all that is not yourself.

Dear Lord, let me rather die a thousand times than displease you.

Ah that I could die for the love of you, my God!

O God of my heart! you are all love; enflame my heart with the same.

Let me die my Saviour, that I may see you.

I grieve, my God, to see you so little known, honoured, and loved, and so much offended.

O my Sovereign Lord! may your will be done on earth as it is in heaven.

All this I mean dear Lord, as often as I shall say, *my God I love you with all my heart.*

IN ADVENT.

It being the Church's design in the institution of this Holy time, that grateful thanks should be rendered to God for the Incarnation of his Divine Son; purpose never to pass a day without acquitting yourself of that duty: and to express your desire of that Desired of all nations, make frequently this aspiration.

O JESUS my Saviour and my God! hasten to possess my heart, and never more forsake it.

Your chief intentions during this Holy time ought to be.

1 To honour the Eternal Word, and his Holy Humanity.

2. To honour the Blessed Virgin, Mother of the Adorable Word Incarnate.

3. To prepare the ways for the spiritual coming of JESUS into your heart.

Adore then, and serve the Word who is coming to you. Honour the Virgin, and implore her intercession, by whom he is given unto you. And endeavour to sanctify yourself the better to receive that Divine Saviour.

IN LENT.

Considering this Holy time as given you by God to think continually of the Passion, and Death of his Divine Son; let that be the serious subject of your Meditations: and endeavour to render your fasting more meritorious and fruitful, by offering each week for some good end, and pious intention.

OFFER the first four days to obtain grace to begin, pursue, and finish this Holy time for the glory of God, and your own salvation.

Offer the first week, in thanksgiving for all benefits.

The second, in satisfaction for your sins, and the conversion of sinners.

The third, for all the necessities of the Holy Church, in particular those of the family you live in.

The fourth, for the souls in Purgatory, and consolation of the afflicted.

The fifth, for those you are obliged to pray for.

In Holy week redouble your fervour; to do, and suffer as much as your strength, and superiors will permit.

Upon Good Friday, make an honourable Amends to JESUS Crucified; begging pardon for your sins, and offering him your fasts; beseeching him to apply efficaciously the fruits of his passion to your soul.

Each day of Lent being a day of salvation for you, endeavour daily to perform the following things.

1. Go to mass as to Mount Calvary,

there to see, and adore JESUS Crucified, under the vail of the Holy Host.

2. Suffer some little hunger, cold, or the like; uniting your pains to those of JESUS suffering.

3. Be exact in your fast, and abstain from some particular sin, or fault.

4. If you can hear sermons, never fail to do it; and pray for all Preachers, that God would please by their discourses to touch the hearts of their auditors, and always convert some.

5. Adore our Saviour's five wounds saying devoutly at each, a *Pater* and *Ave*, or some other proper Prayer.

Three days preparation for Holy Communion, very proper to prepare for the first Communion, and a not less profitable preparation for any other, if you have time and devotion.

ONE *of the most important things in a spiritual life, is certainly, the use of the*

most Blessed Sacrament: for the Sacraments operate, and communicate grace according to the disposition of the receivers; so that often one shall receive more grace from God and advance farther in the way of virtue by one only Communion, than another shall do by fifty. Therefore it is most sovereignly important to those, who would advance in virtue, and acquire perfection, to dispose themselves well for this great Mystery; remembering that it is not sufficient to communicate, but to communicate well.

In order to which, behold here a most excellent manner of preparing to receive that God of Majesty.

THE FIRST DAY.

Endeavour to conceive well these three things.

1. Who it is that comes to your heart.
2. For what end he comes.
3. And what he brings with him: and

then draw suitable affections, which make the preparation.

I. Consideration.

Who *is it that comes?* 'Tis our Lord Jesus Christ, true God and true Man, our Father, our Brother, the Spouse of our souls, our Protector, our Comforter, our perfect Friend, our Physician, our first beginning, our last end and beatitude, our Joy and our all.

II. Consideration.

For *what end does he come?* O the end is most admirable! He comes to communicate his Divinity to each Man in particular, for he could only do it to one in the incarnation; this amourous Mystery extends itself to all, since God really, and personally, enters into all, communicates and unites himself to all that receive him. Behold then the end of this Sacrament of love.

1. To produce the union of God infinitely loving, with Men infinitely beloved, for love is a virtue uniting the lover with the beloved.

2. And by that union to apply to Man who receives him, efficaciously and abundantly, the merits of his life and death, and to enrich him with his treasures, sanctify his body and soul, and consecrate them as a Sacrifice to his Eternal Father, as his own body and soul have been; to make him proportionably live a Divine life like his, and imprint in him an effective seed of the beatitude he is one day to possess.

He enters man with an immortal and glorious Body, not mortal and passible as that was which he offered his Eternal Father on the Cross, that he may communicate by the union of that Sacred Body, endowed with impassibility, clarity, subtility, and agility, to the body and soul of Man, a certain impassibility against

sin, a clarity, a subtility, and an agility to produce well the most Heroical acts of all virtues, and give them a most strong, and sweet assurance of their future glory.

III. Consideration.

What *does he bring with him?* He brings grace, beauty, light, the Joy of infinite treasures, and infine all the blessings that the union of God with Man can cause: who, as the Apostle says, becomes thereby the same spirit with God, and proportionably like, as the humanity of our Lord became by the union it had with the person of the Word.

After each of these considerations produce the following acts.

Act of Faith.

Yes I believe that I shall receive this glorious, this luminous, this miraculous,

Body, sovereignly beautiful and perfectly amiable; that I shall receive those all-healing hands, which by a touch cured so many sick; those charming eyes, which with their looks have converted so many sinners; that most Holy Soul, the greatest of all the wonders of God, and next to God, the most worthy object of the beatitude and Divinity; nay I shall receive the most Blessed Trinity with all its perfections. I believe all this; I believe my God is there, and that I shall possess all these treasures.

ACT OF HOPE.

WHAT Blessings then may I not hope from this visit, and most desirable possession? I hope that those medicinal hands will touch and cure all my wounds, that those benign eyes will behold me with mercy and pity, and that that divine mouth which never opened to condemn any, will say to me words of comfort,

comfort, of benedicton, of grace, and of life, I hope that his most Holy Soul will sanctify my soul; that his memory will fortify my memory; that his understanding will enlighten mine; and that his will all enflamed with the love he bears me, and so charmingly testified by this visit, will enflame my will with his love. Yes believing what he is, and the ends for which he comes to me, I can do no less, than hope in his goodness and love for all this, and much more.

ACT OF JOY.

O WHAT reason have I to rejoice? What happy cause have I for an inexplicable content and Jubilation of heart, to possess the Son of God, his Body, his Soul, his Divinity and to possess him in himself, so intimately, and for such desirable effects? Come then, O come my heart's desire! both my body and Soul wish for you with all possible

affection. O come my God! my heart expects you.

After whith, most ardently wish and desire his coming: first for your own interest, that you may possess all these blessings; secondly and much more, in consideration of God himself, to procure the most Blessed Trinity, the Sovereign glory he receives thereby. Here you may frame the most pure, and sublime intentions that can be made; to wit, that you communicate to glorify Almighty God, to please him, to render the merits of Christ efficacious; uniting your Communion with that, which it is thought he made at the last supper communicating himself. Or else you may offer it for the remission of your sins; to gain some virtue, or to overcome some vice, etc.

But if you believe, hope, rejoice, and desire; you ought not less to reverence this great God, and humble yourself in his presence: believing for certain that he is the omnipotent God, the Creator, and Preserver of heaven and earth, the King of Kings, and Lord of Lords; before whose infinite grandeur and Majesty, the Angels, the Cherubim, and Seraphim tremble with respect, and the greatest Monarchs are as if they were not: on this account, make fervent

interiour acts of reverence, abasement, and annihilation, both interiour, and exteriour acts of humility.

THE SECOND DAY.

I. CONSIDERATION.

CONSIDER seriously the strange and admirable manners of our Lord's being in this Divine Sacrament, and coming to us.

That at the simple word of the Priest, at the very moment it is pronounced, he descends from heaven to earth, and places himself in the Host, thus punctually, and without delay, obeying the voice of a wretched Man, who very often is his mortal enemy.

II. CONSIDERATION.

JESUS is under the Sacramental species in a most surprising manner, in abasement, sweetness, love and goodness, which ravishes all the Blessed spirits with admiration and wonder. He puts his in-

finite greatness and Majesty, under the species of bread and wine; he therein places his Divinity with his goodness, his beauty, his wisdom, his power, and all his perfections.

He is there in the most noble and precious union, that the Divine Wisdom ever invented; which is the hypostatical union of the Divine Word with human nature.

He puts herein the finest creature that is amongst pure spirits, to wit, his own most Holy Soul; before whose beauty, goodness, sanctity, wisdom, grace, and glory, the most perfect Cherubim, and Seraphim, appear but as stars before the sun.

He also puts therein his own Sacred Body, which is the most beautiful, and most complete that has ever been, or ever shall be amongst Men, together with the immense splendor it receives from the union of such a Soul, and much more

from that of the Divinity: the veins and arteries of which, are full of the precious blood, with which he has washed away all the sins of the world.

All this he puts under these species; and hides under so poor a cover, and under the accidents of such trivial and common creatures as are bread and wine, all the splendor of his Divinity, and glorified Humanity. O what an excess of abasement and love.

And what still raises this excess yet more, is, that he puts and reduces himself entirely not only in the whole host, but even in each particle of it, shrinking, straitening, and as it were annihilating himself for the love of Man: and for his love, on the other side, multiplying, and putting himself as it were, in each Host as many times, as there are parts and particles of it; since he is there all entire, and all in each part thereby dearly testifying to Man, the extreme love he

bears him, and the infinite desire he has to communicate, and unite himself unto him.

III. Consideration.

Consider moreover the prodigious miracles that God works in this Sacrament, and how he turns nature upside down to come to us: for his body is in heaven and upon earth; and being a true sensible, visible, and palpable body, he places, and holds it under the Host, insensibly, invisibly, impalpably, in a spiritual manner; he destroys the substance of bread and wine, conserves their accidents without support; gives them the force to nourrish, as it were their substance, besides other most miraculous operations.

IV. Consideration.

And that which goes beyond all that can be thought, or said, is, that though God be the Sovereign Majesty, and infinite purity, who mortally hates impu-

rity and sin; yet he had rather suffer a thousand irreverences, and pass through the foul, filthy, and impure hands of a wicked Priest, than deprive one soul of the content and good of receiving him; so great is his desire of communicating and uniting himself to Man, and so extreme is the love he bears him.

Acts of the Will.

1. Of *admiration for such an extremity of affection.* Certainly, if Faith did not teach us these things, we could never believe them; for though we may have read, or heard of many admirable inventions of love, found out by Men madly passionate, or even charmed and bewitched: though we cast our eyes on all the Poet's fictions, who have spent themselves, and drained their wits in describing a perfect and excessive love: yet all that together (supposing it were true) all those ardours, those langours, those

charms, those artifices, and metamorphoses do not come near the least part of what is done in this Divine Sacrament. O God! what marvels for a God to descend from his throne, and come from heaven to earth, and there hide, and cover his infinite splendor, and Sovereign Majesty under the vile accidents of bread and wine? To shrink up, reduce, and as it were annihilate himself to a point for me? To break down all the laws of nature, and do seven or eight great and stupendous miracles for the love of me? O what wonders! what subject of most ravishing admiration! how true is it my God, that having loved Men, you loved them particularly at the end of your life, establishing for them this Adorable and Divine Mystery.

2. *Of Sovereign love for such a love, and of desires most enflamed of uniting yourself to this God of love.* These must be lively, animated, and often reiterated,

being mixt in proper places with acts of an Appreciative love: protesting that before all creatures of the universe, you hold him for the only subject of your heart and affections; that you will prefer him before the whole world, before yourself, your Body, your Soul, your goods, your honour, and your life, adding thereto affective offers of them all.

3. *Of Hope firm and assured.* That since our Lord does such strange things to come to us, to unite himself to us, and to communicate his infinite blessings and treasures unto us; this coming will certainly produce its effect, if we dispose ourselves as we ought.

IMITATION.

SINCE God does so many strange and wonderful things to come unto me; 't is surely but reasonable that I on my side, do great things also to go unto him: he obeys, he abases himself, he makes him-

self little, he suffers indignities, and overturns nature for the love of me; I likewise, to shew, and love him with a mutual love, will to day, particularly, and perfectly practise obedience, abasement, mortification, overthrowing and stifling in myself all the motions of corrupt nature; infine I will bring all possible dispositions; to prepare myself for this Divine visit.

THE THIRD DAY.

After having briefly considered who it is that comes, as on the first day: reflect attentively what you are, and whither you go; considering not only your nothing, ignorance, miseries, and corruption, but also your past sins, which render you unworthy of all graces, and by consequence of that Communion which is infinite; moreover your present sins and imperfections, your want of dispositions, the small purity, humility, love,

and fervour which you render to this mystery; comparing what you are, what you do, and what you give to our Lord, with what he does to come to you, and what he brings you with him.

ACTS TO BE PRODUCED.

Of a profound reverence, and excessive humility, springing from the comparison of our Lord with yourself. Here say, and repeat with the humble Centurion, Domine non sum dignùs, etc. *with the following explications.*

ACT OF HUMILITY.

O MY God! I am infinitely unworthy to approach you, and receive your infinite Majesty, because of my nothing, of my most great and innumerable sins, of the little service I have rendered you, of the small love I bear you, of my want of a perfect purity, and in general, of my want of dispositions to receive you: therefore knocking my breast, I say

from the bottom of my heart, *Lord, I am not worthy, etc.*

Another Act of Humility

And because, though I should have the love of the Seraphim, and should render you as many services as your Saints have ever done, and will do for eternity; and though I had all the dispositions, all the sanctity, all the purity, and humility of Angels and Men, and even of all possible creatures: yet should I be infinitely unworthy, and indisposed to receive you worthily, therefore I again repeat; *Lord I am not worthy that thou shouldest enter under my roof, say only the word, and my soul shall be healed.*

Another Act of Humility.

Since then I am so unworthy to receive you and so far from deserving it; I beseech and conjure you by that Sovereign Sanctity

Sanctity, purity, and Majesty, which is in you, and requires sovereign dispositions; that being in me as you are in all creatures, you would please to receive yourself in me and for me; and by the infinite purity, sanctity, love, and perfection that you have in me, to receive yourself according to your merits, and so supply for my impurity, coldness in love, indignity, and all my indisposition: to which intent I a third time say, *Lord, I am not worthy etc.*

Then excite yourself to a cordial Contrition for your sins: it being more than reasonable to be most heartily sorry for the least offence committed against a God so great, so good, so sweet, so amiable, so obliging, and so liberal.

And to a tender, sincere, and perfect Love. Considering that being so vile and unworthy as you are, and he so great and full of glory, yet that infinite inequality does not hinder him from testi-

fying an enflamed desire to come unto you, and in effect to come with a singular sweetness, and incomparable love. O incomprehensible, and infinite love of God! O excess of unmeasurable charity! That which would never enter the mind of an earthly Prince who is but a Man, a frail vessel of clay, is practised daily by the God of the universe, when he comes from heaven to earth, and brings himself, not by the ministry of Angels (which would have been a very great favour) but by his own hands, the most precious, and exquisite meat that the heavenly banquet affords, to wit, his own Sacred Body, Soul, and Divinity; and this to a poor miserable creature, who is here below as in a true hospital, needy and sick.

After the Acts of love, should follow ardent desires of this visit from your God and hopes to receive the blessings his hands are full of.

The Testament of a person devoted to the most Blessed Virgin, to constitute her the Heiress of all she is, and has.

MOST Blessed, and most Sacred Mother of my God: I N. N., being in my right senses, and moved by the love I bear you (though most unworthy of your amiable presence) freely take and choose you for my Lady, and universal heiress of all the good I have ever done, said, thought, or endured, either interiourly or exteriourly; and of all the good that I do, or shall ever do, say, think, or endure: of which I make over to you an irrevocable donation, taking from myself all power to annull, or lessen it by any other disposition whatever.

I constitute you also the Lady and Mistress of my soul and body, of my heart of my life, and particularly of my death;

at which I most humbly beseech you, O most dear Mother, to assist, to have care of all I shall do, as belonging to you in quality of my Heiress.

I most humbly beseech you, Dear Lady, with all the extent of my affection, to present your dear Son with this little unworthy inheritance which I offer you, to the end he vouchsafe for the love of you to like, accept, and put it into the privileged dominion of his infinite goodness and mercy: and I assure myself that if you please to favour me with this grace, that he will accept it from you as a most precious treasure, though it be less in value and merit, than the widow's mite mentioned in the Gospel: this I hope from your goodness; deny not a poor sinner, the most miserable of those who by their disloyalty have exasperated your most amiable Son.

O Sacred Choirs of Angels, and you Blessed Saints of Paradise, but particu-

larly you who have been favorites to the Lady I now constitute for my universal Legatee, I take you all for witnesses of this my dispositions, and most humbly conjure you to assist me at the general, and particular Judgment against my enemies, in case they have any pretention to my works, or thoughts; all which I have offered, consecrated, and given irrevocably to the Mother of my God: and in the mean time obtain for that ill manager my Soul, who has so much wasted the goods and favours she has received from God, a perfect contrition for all her offences; and the grace to be such in life and death, as the Divine Goodness desires.

Obtain me also I beseech you, all the Holy virtues requisite for my perfection, and for the augmentation of the Blessed Virgin's inheritance; to whom I protest, and take you sor witnesses, that if I could encrease this her possession with

as many good works, acts of faith, confidence, love, gratitude, and all sorts of virtues as there are stars in the sky, grains of sand in the sea, atoms in the air, animated, and inanimated creatures which have been, are, and shall be to the consummation of the world, or which might be produced during a whole eternity, I would do it with all my heart; and esteem my labour most happy for so perfect, and accomplished a Lady and Mistress. This is my will declared by word of mouth, and signed in presence of heaven and earth, the of

in the year N. N.

Choose some solemnity of our Lady to make this Testament upon: that of our Lady of Nives *is very proper: and 't is good to renew it on all our Lady's feasts after Communion; and at the hour of death, desiring to have it buried with you.*

A Manner of combating, and overcoming a vice.

FIRST, persuade yourself firmly that you have a great many vices and faults; because nature having been spoiled, and corrupted by Adam's sin, there can be nothing in our souls or bodies which is not vitiated.

Without this persuasion a person remains blind in the knowledge of her vices and imperfections, grows old in them, and carries them to the grave; nay she even becomes so nice and delicate in the matter, that she cannot hear of them without being angry: whereas when she does not doubt of this verity, she keeps herself with great humility in the sight of God, and is disposed to find out her failings, to learn them from others, and then to correct them. Now in order to fight, and overcome a particular vice, observe what follows.

I.

You must know it well, and weigh the hurt it does you, and the Good it deprives you of: how it is a source of daily pains and falls, which you entertain; and not getting rid of it, you nourish in your bosom an Asp and dragon, which will sting you, and sooner or later be your death.

II.

After considering the evils that this vice causes, and will surely cause you, if you do not take an order with it: endeavour to conceive a hatred and horrour thereof; and make a fixed resolution to set upon it, and destroy it, whatever it costs you.

III.

To which intent you ought to strike at the root; that is to say, kill it in your will by aversion and hatred, for there it lives by the secret affection you bear it. Few undertake the battle, and victory

over their vices as they should do, therefore with all their pains they seldom compass the matter: they pass them slightly over, and labour only to correct some of their defects, but never go to the source of the evil. Now as it is the soul that is that source, and in that the vice is conceived, formed, and lives in the will; so it is in the soul, and in the will it should die: and as the love we bear it, and the pleasure it gives, make it live there, so the contrary which is hatred, ought to be the death of it.

IV.

Take care diligently to avoid the occasion of falling into this vice, and if you meet with any, keep firm and be faithful to our Lord, who has thus disposed things for to give you the means to destroy this vice, and to draw from you a proof of the love you have for him.

V.

If you happen to fall, rise again swift-

ly, without being angry, or fretting at yourself; beg pardon for your fault, and impose some penance as well to correct that fault, as to make your nature wiser for the future.

VI.

Do every day some interiour, and exteriour actions of the virtue contrary to that vice.

VII.

Consider how our Saviour has practised that virtue, that you may imitate him.

VIII.

Let your lectures be on that subject, to instruct you.

IX.

Refer your Prayers, your Communions, and all your exercises of piety to this design. *viz*. To obtain the victory over that vice, and gain the opposite virtue.

And by a particular examen, see each day, the progress you make therein.

Of a particular devotion.

It is most advantageous for every one to choose, and take to heart some one, or more, special object of praise, or devotion, since we shall not read the life of any Saint, nor the conversion of any sinner, whom Gods particular mercy saved, but that we shall find they owed those signal blessings to such a particular devotion, and their constant perseverance in it.

Take these for examples.

1. To Jesus in the Blessed Sacrament. 2. To Jesus Crucified and dying on the Cross for you. 3. To the Holy Ghost, the love and mercy of God. 4. To God the Father; whose power creates all, whose liberality bestows all, whose providence disposes of all. 5. To our Blessed Lady the Mother of mercy. 6. To the heart of Jesus. 7. To some particular Saint. 8. To your Angel Guardian. 9. To Jesus, infancy, chiefly in the manger. 10. To Jesus' private life with Mary and

Joseph in the house of Loretto at Nazareth. 11. To, and for the souls in Purgatory. 12. To the Blessed Trinity, the infinite power, unlimited wisdom, Eternal love.

Some one of these devotions being chosen, the duties by which it may be practised are many, and extremely conducing to true and tender devotion. As for example. 1. Get some book that treats of the mystery, or Saint's life that is the object of your particular devotion, read it often, endeavour to retain what you have read, and whenever you can, read such. 2. Take all occasions to speak of some passage of that mystery, or of that Saint's life 3. Have a picture thereof at your Oratory; and if possible, carry a little one about you to look upon often, and kiss. 4. Have some proper Prayer to address to it at different times of the day. 5 Offer all your good actions, or sufferings as Sacrifices, in honour of that mystery, or by the

the hands of that Saint; or (if that be your devotion) for the souls in Purgatory. 6. In all little afflictions comfort yourself with the object of your devotion: in all comfortable news or occurrences, acquaint him as the author of it, or mediator that obtained it: in all doubts consult him: in all fears have recourse to him. 7. Set aside one day in the week, or at least in the month to honour him particularly by all sorts of duties, as Communion and Mass in his honour, some special Office or Prayer, some Alms, or Charitable Actions, rehearsing something of him in conversation, etc. 8. At the beginning of each lasting action offer it to him, or by his hand; do it as if you were in his company remembering something of him in like actions, if it be a Saint, or our Saviour, or our Lady. 9. Particularly when you observe any troublesome temptation, or any ailment or pain, entertain yourself with him amorously, and confidently about it.

Many such practices will be suggested to a true spiritual love; but above all, whatever you begin, be sure to persevere, for therein consists the whole merit.

A most easy means to solace the poor Souls.

MY God, I offer you all the infinite satisfactions of the passion of your only Son, and all those of your Saints; I desire to join with them as much as I can, all that shall be satisfactory in the good you shall grant me the grace to do this day; and with all my heart I offer it for the souls in Purgatory.

Receive it I beseech you my God, in satisfaction for the pains of such a soul, or of many, (*according to your devotion or obligation.*)

OF THE ANGELUS.

Say it at night in honour of the incarnation of the Son of God.

AT the first *Ave Maria*, thank almighty God, for having chosen so admirable a

means to save Mankind. At the second, rejoice that he has chosen the Holy, and happy Daughter of Joachim, to be his worthy and well beloved Mother. At the third, beg JESUS and MARY to give you a Holy life, and happy death.

Say it at noon in honour of the passion, and death of JESUS *upon the Cross.*

AT the first *Ave*, thank our Saviour, that he would suffer for our Salvation the ignominious death of the Cross.

At the second, honour the Blessed Virgin by the Cross of her Son, and Compassionate the distresses of her motherly heart.

At the third, beg our Saviour to give you his Mother to be yours, as he did to S. John; to the end that she take your life and death under her singular protection.

Say it in the morning in honour of our Saviour's Resurrection.

AT the first *Ave*, Adore JESUS risen, and thank him for having taken possession of immortality and glory for himself and you.

At the second, rejoice for the incredible joy that the Blessed Virgin had, when her Divine Son came to visit her after his Resurrection. At the third, beg JESUS and MARY to keep you in the joy of a good conscience, both in life and death.

Remember Christian Soul that you have to day.

A God to love and Glorify
A JESUS to imitate.
A Mother of God to honour.
All the Angels to invoke.
All the Saints to pray to.

A Body to mortify.
A Soul to save.
Virtues to beg.
Sins to expiate.
A Heaven to gain.
A Hell to avoid.
An Eternity to meditate.
A Time to manage.
A Neighbour to edify!
A World to apprehend.
Devils to fight with.
Passions to quell.
Perhaps a death to suffer.
And a Judgment to sustain.
Think well on it.

Brief practices to solemnize the principal Feasts of the year.

HAVING prepared yourself during the Advent, to receive an incarnate God into the crib of your soul.

At Christmass.

RECEIVE him with all the honour, affection, admiration, humility, etc. which you can possibly produce.

At the first Mass, honour the eternal Birth of the Divine Word in the bosom of his Father and salute him as your Saviour.

At the second, honour his temporal birth of the blessed Virgin, and salute him as your brother.

At the third, honour his spiritual birth in your soul by means of his holy grace, and salute him as your King.

At the Circumcision.

GIVE JESUS your heart for a new-years gift: and consecrate to his glory, all your thoughts, words, and actions of the ensuing year: then thank him for the first effusion of his blood, which he pours out for the salvation of sinners.

At twelfth-tide.

OFFER him all the faculties and powers of your soul, with the Mysterious presents of the Magi, and pay him the homages of your liberty.

At the Purification.

BEG of the Blessed Virgin a communication of her purity; that you may make her Son a most pure, and agreeable offering of all you have left.

At Shrove-tide.

SAY this following prayer 350 times, to repair the injuries, and affronts then offered to the infinite Majesty of God: our Lord himself taught it to Ste. Mectilda for that intent.

To thee be praise, to thee be glory, to thee be given thanks in the world of eternity, for all the injuries and affronts done unto thee by thy members, us wicked sinners, Amen.

In Lent, as page 169.

At Easter.

USE all your endeavours, after having suffered with JESUS CHRIST, to rise again with him by his grace; and to rejoice with the whole Church for the glory of his Resurrection.

At the Ascension.

FOLLOW your Saviour to heaven in thought; and conjure him, since you cannot actually follow him, not to leave you an orphan upon earth; but to fulfil his promises of a comforter: to obtain which blessing, frequently repeat during the ten following days this short Prayer.

O Come Holy Ghost! replenish, etc.

On Whitsunday.

IMPLORE graces with the Blessed Virgin, and the Apostles, by their intercession, and by the suffrage of the Church.

On Trinity Sunday.

ENGULF, and lose yourself in the thought of this Adorable Mystery; and offer him each moment your acts of praise, and thanksgiving.

On Corpus Christi.

SOLEMNIZE the triumph of JESUS with all possible devotion; by frequent assiduities at the foot of his Altars, by continual Adoration, and thanksgiving for the institution of this August Sacrament, by which he gives and unites himself to us.

On the Assumption.

REJOICE with the Angels for the glory of the Blessed Virgin: beseech her to be your Advocate in heaven; to the end that having imitated her virtues, you may partake of the happiness she enjoys.

At the Nativity of the Blessed Virgin.

MAKE the same prayer to her, and beg the grace never to pass a day without

rendering her some special service, and remitting to her conduct all your affairs designs, and enterprises.

At the Feasts of all Saints.

UNITE your praises with those of the Blessed and beg the succour of their Prayers, that you may be one day eternally reunited with them in heaven.

On all Souls day.

SPEND the whole day in Prayers for the solace of the faithful departed, both for your Parents and Friends, and for all others who have more need of assistance. In the mean time think seriously of your last end, and dispose of the affairs of your conscience as if you were certainly to die presently after, and be put into the ground; which thought alone, if well made use of, will be enough to withdraw your soul from all occasions of sins.

A MEDITATION

To enter into the dispositions of making a happy death.

Place yourself in the presence of God. Beseech him to inspire you.

FOR *a foundation to this Meditation you must well conceive this truth, that life is only lent us by God: therefore if we are not always ready; and disposed to restore it to him again, we refuse him the right of sovereignty over our being.* All men are once to die, and then be Judged, *says the great Apostle.*

So considering this verity that we are to die but once, and that an ill death cannot be repaired in a whole eternity; let us see how necessary it is for us not to be surprised, but to be always upon the watch like the servant who expects the coming of his master.

1. POINT.

NOW since we must necessarily die, 't is of great importance for us to com-

prehend this verity: that death being most certain, and the hour most uncertain, all Christian wisdom consists in preparing ourselves well for it; which is indeed to us the affair of affairs, and the sole and only business we have to do in this world; since we are here only to save our soul, and losing it we lose all; *for what will it profit a Man to gain the whole world if he lose his own soul?* Says our Sovereign master JESUS CHRIST.

O God! how great is the blindness of most Men, who not thinking of this divine verity, live a terrestrial, sensual and animal life, never raising their mind to celestial things; but so strongly fix their affections to this mortal life, that they prefer it to the Eternal one? *He that loves his life*, says our Lord, *shall lose it, and he that hates it in this world, shall gain it for eternity.*

O my God! 't is not then to love one's life well, for to have too much attachment

to

to it, since that attachment to the temporal life, proceeding from an irregular love of ourselves, puts us in danger of losing the Eternal one, and you assure me, that *he who comes not to you and hates not his life cannot be your disciple.* Give me then dear Lord, a Holy hatred of this mortal life, which may make me continually tend, and pretend to the Eternal one, to love you world without end. Amen.

II. Point.

PRECIOUS *in the sight of God, is the death of his Saints*, says the Psalmist. Now if we would die like Saints we must live like Saints; always keeping our affections as disengaged from earthly things, as if we were to die each moment, since there is no moment in which we may not be surprised by death, and in which we ought not to be disposed and prepared to receive it, except we will hazard our salvation: also surmounting the natural

fear we have of death, by the faith and confidence that JESUS CHRIST who keeps the keys of life and death, and loves us infinitely more than we love ourselves, will send it to us at the time, and in the manner, he has in his providence foreseen to be best for us. Has he not created us for Eternal life? Do we not believe it more happy than this mortal life? If these are not our sentiments we have no faith, and by consequence no hope, since we cannot arrive to that Blessed life he has promised us, but by death, and what charity can a selfish soul have, who loves her life more than the will of her God, and fears more to die, than she desires to see him, and be united to him? *Perfect charity*, says the scripture, *expels fear.* And if we ought to shew our love to God, by our hatred to sin, how do we hate it since knowing we cannot live without committing it, we still fear death so much? O if we had a

true love, with what joy should we embrace it! that we might be in a state of no more offending his infinite goodness, since the smallest sin, as Divines teach, is much more to be dreaded than death itself.

III. Point.

If God should give us the choice of the time, hour, and manner of our death, could we order it better than he does by his infinite wisdom, power, and goodness, he who having made us for himself, and redeemed us with his precious blood, desires nothing so much as to save us, and make us attain to our end? And since Faith teaches us this verity, why do we not entirely abandon to him the care of our life and death? What can there be better for us in heaven, on earth, in life, and in death, than to accomplish his most Just and Holy will? And seeing we must necessarily undergo the orders of it, is it not better to do it meritori-

ously by an humble submission and filial confidence in the Divine goodness, than to execute it by force as the devils do, and by our resistance render our action more worthy of chastisement than of reward? If the fear of our sins makes us apprehend death, and desire life to do penance in it; what better penance can we do, or more pleasing to God, than to conform ourselves perfectly to his will, and undergo the decree of our death, to render him the obedience a creature owes to its Creator, and witness that we prefer the honour of pleasing him before our own life? If acts are esteemed meritorious proportionably to the difficulty of their execution, what can be harder to us than to renounce our life? And what better penance can we do, than to give it freely to God, since in that gift we not only give him all that we can give him, but also all that is most dear unto us? *No man hath*

greater charity than to give his life for his Friend, says our divine Saviour. And if a God has been pleased to die a dolorous, and ignominious death for us, and give his life upon a Cross for our salvation, shall we dare to refuse him ours? Do we esteem our life more precious or more necessary than his? O my soul! if we have any love for God, or gratitude for this Sovereign benefit, ought we not to wish we had a thousand lives to give him? What have we which does not belong to him? O my God! since I am nothing but by you; I will be nothing but for you, and provided I am what you would have me be, it is no great matter whether I live or die.

Affection and Resolution.

SINCE my Eternal Salvation depends on the moment of my death, grant me the grace, my God, that by a true hatred of sin, a perfect contempt of the world, its

vain honours, pleasures, and riches, and an entire renouncement of myself, I keep myself always prepared for that last hour, and never sleep in the forgetfulness of death; for fear that letting the lamp of charity go out, and wanting the oil of good works in my soul, you should surprise me in that condition, and say to me as to the foolish Virgins these dreadful words, *I know you not*: grant then, dear Lord, that I ever expect your coming, and deserve to enter with you to the eternal nuptials, *where eye has not seen, nor ear heard, nor the heart of man conceived, what you have prepared for those that love you.* Give me my God the light of your Holy spirit, that I may not be deceived, nor seduced by my senses, taking the false for the true; and let me not esteem the things of this life good or bad, but as far as they draw me near to, or divert me from this end.

CONCLUSION,

LET us conclude this Meditation with this verity, that if we would die the death of the Just, we must live the life of the Just; since the true means to obtain a happy death, is to lead a good life: and as there is nothing more precious, nor more desirable than a happy death, so there is nothing more deplorable, nor more dreadful, than an unhappy death; and the best means to secure us in an affair of such importance, is to live each day, as if we were to die at the end of it, ever keeping our affections as disengaged from earthly things, as if we were at the point of death, in which all that is not God, will seem but smoke unto us.

A MOST PROFITABLE EXERCISE.

TO PREPARE FOR DEATH.

A MOMENTO MORTIS PENDET ÆTERNITAS.

On the day when you shall make this exercise, at your awaking enter into the thoughts of death, and look on that day as the last of your life.

I. POINT.

Imagine yourself on your death bed, and that your good Angel comes to you from God, to annouce the irrevocable doom of your death, and says to you as Isiah did to Ezechias. *Dispose of your affairs, for you shall die and not live.*

Prostrate at the foot of your Crucifix or before the Blessed Sacrament, implore from the bottom of your heart, grace and light of the Holy Ghost, assistance and succour of the Blessed Virgin, your Patrons, and your good Angel; then make the following acts,

Act of Resignation:

1. MY heart is ready, my God, my heart is ready, not my will but yours be done in me, with me and by me, now and for eternity.

O Eternal, immense, and infinite God! you suffice yourself and have no need of your creatures: what matter whether I live or die, so I do but accomplish your Holy will in which alone consists my true life? Let it not be then my God, as I will, but as you please.

Confession of our nothing.

2. FOR to aknowledge the dependance I have on you my Sovereign Creator, and plainly to confess before heaven and earth that you alone are, and I wretched creature am not; I embrace with an humble submission the destruction of this corruptible being, and consent that by death it return to the nothing from whence you drew it.

Restoration of our being to God.

3. O my Sovereign Creator! I will restore you the being you have given me, and for that effect, I accept of death in the manner which shall most please and glorify you; dispose then of your creature, and destroy this body of sin, in punishment of the offences it has committed against your Majesty: let the earth return to earth, but let the spirit created to your image and likeness, return to your Divine bosom.

Acknowledgment of God's sovereignty.

4. O My good God! though my death be necessary, for your love, I will render it voluntary, and rejoice that it will put me in a state of no more resisting the Sovereign power, that as lawful Lord of all creatures you have over me: I accept it in punishment of my misuse of the free will you have given me.

To receive death in chastisement for sin.

5. SINCE death O my God! is the chastisement you have ordained for sin; with an humbled and submissive heart to your most Just decree, I accept it in spirit of penance, with all the pains, humiliations, and privations which follow it, in satisfaction for all those I have committed.

Offering of our life to God.

6. O my Saviour! receive the Sacrifice I make to your Divine Majesty, of my body and life which I offer you, and immolate as a victim and Holocaust: unite it with that you offered for me on the Cross, and consummate it by the fire of your Divine love.

Desire to render to JESUS CHRIST *death for death.*

O my Divine JESUS! since the love you bear me, made you die on a Cross for

my salvation, it is but reasonable that for you, I freely accept of death, in exchange as much as I can, for that you have endured for me. O that I had a thousand lives to give you for that effect, and to testify that you are my God!

SPIRITUAL CONFESSION.

With profound humility at the feet of Jesus Christ, *as if he were present to you in his Holy Humanity, accuse yourself to him, of all your sins by a brief review, but especially of the most notable ones: after which excite your Soul to a lively and amorous repentance.*

Act of Contrition.

O my God! prostrate before your Sovereign Majesty, I most humbly beg pardon for my great contempt and abuse of your Holy graces, and for all the sins I have committed since my birth, in thought, words, and deeds; I retract and disavow them with all my heart: yes my God,

God, with all my heart I retract them, renounce them, and wish I had never committed, them; not for the pains they deserve, but only because I have offended your infinite goodness, which merits to be infinitely loved, and served by all creatures. O why is my heart not capable of an infinite grief to efface them? But accept O my God, to supply for what I want, of that which my Saviour had in the garden of Olives and on the Cross, for all the sins of the world, and mine in particular: accept likewise for the same effect, the sorrow and contrition of all your Saints: cleanse me from my hidden sins, and pardon me those I have committed by others: despise not my God, an humble and contrite heart, which only hopes pardon from your sole mercy, which moved you to say, that when the sinner should lament, you would no more remember all his iniquities.

And if you are pleased my God to con-

tinue my life, I make a firm purpose of amendment with your Holy grace, especially of such, and such, faults; and to endeavour to repair the past.

Having finished this act, receive the absolution that JESUS CHRIST *the Sovereign Priest gives you, by applying to you his Divine merits: then hear him say to you as to Saint Mary Magdalen,* thy sins are forgiven thee, go in peace.

Say the 50 *Psalm* Miserere *in a spirit of penance.*

Aspirations to the three Divine Persons.

O ETERNAL Father! since you have so loved the world as to have given to it your only Son; I hope salvation from your mercy, seeing you did not give him to condemn but to save us, and to that effect imposed on him the most sweet name of JESUS.

O Divine JESUS! be to me a JESUS, remember that you said you were not come for the just but sinners. O my God! you will not have the death of a sinner, but that

he be converted, and live: convert me then to you, that I may live an Eternal life.

Come Divine Spirit, repose in my soul with your seven gifts, to purify, vivify, justify, and sanctify it. Consume by the fire of your love, all that is earthly in it, and fortify it in this last passage against all the temptations of its enemies.

Act of Faith.

1. I Protest my God before heaven and earth, that I will die in the faith and union of the Holy Catholick, Apostolick, and Roman Church; that I firmly believe, all it believes and teaches, because you my God, Eternal verity, have said or revealed it, and that you are an infinite goodness and sanctity which cannot deceive, an infinite wisdom which cannot err, and omnipotence itself. I now disavow all the temptations, and contrary suggestions, that my enemy may suggest to me at the last moments of my life,

and most humbly thank you my God for the great favour you have done me in admitting me to the number of the children of your Holy Church.

Recite the creed, reflecting upon each article, and protesting that you believe them all.

Act of Hope.

2. O My God! though for the inconceivable enormity and multitude of my sins, I most justly deserve hell; yet confiding entirely in the merits of my Saviour, and in the infinite greatness of your mercy which can pardon more than I can commit, I cease not to hope for the remission of them, and the grace of a Holy perseverance in your love, to which I especially consecrate the last moment of my life.

Act of Charity.

3. Dear Lord, when shall my soul be separated from this mortal body, and all

creatures, and be perfectly united to you, and love you with that pure and unchangeable love, with which your Blessed in heaven love you?

What would I have in heaven or on earth, but you, the God of my heart, my God, and my Eternal portion.

I have esteemed all things as filth and ordure, to gain JESUS CHRIST.

Act of the love of our Neighbour.

4. MY Sovereign Lord, I beg grace and salvation for all the creatures that you have redeemed with your precious blood, especially for the children of your Holy Church, and in particular for those who haven given me any displeasure, whom I forgive, my God, for the love of you, as I desire you should forgive me.

Desire to receive JESUS CHRIST.

5. O MY God, my Creator, and my Redeemer! my beginning, and my end: my

only satiety and beatitude: I have an extreme desire to receive you, that I may be united to you. Come then to my soul I beseech you, sanctify it, and replenish all its powers; come to my body, and purify all its senses; come to my heart and possess all its affections, that all the remaining moments of my life may be entirely consecrated to your love.

Spiritual Communion by way of Viaticum.

HEARKEN to your good Angel who invites you to eat this bread of life, and says to you as to Elias.

Rise and eat, for you have still a great way to go.

Represent to yourself that JESUS CHRIST, *attended by the Blessed Virgin, your good Angel and Patrons, enters your chamber to administer to you his sacred body with his own Divine hands as he did to his Apostles at his last supper, and that he says to you:*

Take and eat, this in my body which was delivered to death for to give you life.

Having adored it with all your heart say.

O my God! since you have said that he who eats you, shall live eternally, and not die, grant me the grace that by the reception of your Sacred body, I may no more live, but in you, by you, and for you; and that leaving this mortal life, I may by the strength and virtue of this Divine Bread, attain in heaven to the union and vision of your Divine Majesty.

Ah! whence is this happiness to me, that my God comes to visit me?

Lord I am not worthy that you should enter my soul, say only the word, and it shall be cured.

Having received him, entertain yourself amourously with him, make all your senses and powers appear in his presence, to offer him the oath of fidelity. Renew the promises you have made him: conjure him to leave you no more, and say with the Pilgrims of Emaus.

Stay with me, Lord, for it is late, the Evening of my life is come.

And with Holy Simeon.

Lord, now dismiss my soul in peace since, it has seen your salvation.

And with David.

Though I walk in the midst of the shades of death I will not fear any harm because you are with me.

O my God! put yourself as a seal upon my heart, that all earthly things may be shut out of it.

Unite your Communion to that which this Divine Saviour made before his death, to all those that the Blessed Virgin and the Saints have made, and also to all those which shall be made even to the end of the world, to supply for your defects in receiving.

Thank your God for this particular favour, and for all those he has thereby so liberally bestowed upon you. Invite all creatures to bless him for it, praise and thank him with them, reciting for that effect. Laudate Donum omnes gentes, etc. *Or the canticle* Benedicite omnia opera, etc.

II. Point.

Spiritual extreme unction.

Imagine that Jesus Christ *accompanied as before, enters your chamber bringing the Sacred oil composed of his precious blood, which he intends himself to administer to you.*

In receiving it make these acts of contrition for the sins committed by each of your senses.

At the Eyes.

1. O Jesus, my Saviour and my God! I most humbly beg pardon for all the sins I have committed by so many irregular looks, and vain tears: and to efface them, apply to me the merit of the amourous regards with which on the Cross you beheld your crucifiers, and the tears you shed for my salvation.

At the Ears.

2. Pardon me also the sins I have committed by delighting to hearken to so many bad discourses; and to satisfy for

them, apply to me the merit of the patience, and humility with which you heard so many blasphemies, injuries, and calumnies uttered against you.

At the Nostrils.

3. I Also most humbly beg pardon my God, for having too much sought and taken delight in perfumes, and sweet smells, and been too nice in shunning ill ones: to satisfy for these faults apply to me the merit of the stench you did support in the stable, and on Mount Calvary.

At the Mouth.

4. O My Saviour Jesus Christ, pardon me the infinite number of sins I have committed by words and disorderly eating or drinking: efface them I beseech you, by applying to me the merit of your Divine Prayers, Preachings, and Holy fasts.

At the Hands.

5. Pardon me my Divine Jesus, the many unprofitable, and ill actions that I have done, together with my frequent seeking of what was soft and delightful to touch: for which effect apply to me I beseech you, the merit of the Holy actions, and Divine Miracles you wrought with your Sacred hands, which were nailed to the hard wood of the Cross.

At the Feet.

6. O My God! from the bottom of my heart I beseech you to pardon me all my useless or ill steps; applying to me in satisfaction for those faults, the merit of the Sacred steps you trod bare-footed with so much pain and labour for the salvation of men, especially when you carried your Cross.

After the Extreme-unction make the following Acts in spirit of penance.

1. O My God! to satisfy your justice as much as I can, and make you an honorable amends of my whole being, I freely accept of death, and rejoice that my soul is to be separated from my body in punishment of the sins it has committed, by rather following its irregular inclinations than your Holy will.

2. I am glad also that this body to punish its pride and ambition, is to be hid in the earth and trod under foot.

3. And for the inordinate love I have borne it, and the too great care I have had to give it ease and pleasure, I rejoice it is to return to rottenness and be the food of worms.

4. I freely consent to the being deprived and separated from creatures, since I have but too much affected, and even abused them.

5. And

5. And for my forgetfulness of you my God, during my life, I accept of being forgotten by others after my death.

6. I likewise accept and offer you the privation of the use of my senses, because I have so often used them to offend you.

7. And in punishment of my having so often vainly sought to please creatures, I am content to be to them, by death, an object of hatred and horrour.

THE APPROACHES OF DEATH.

HEarken to your good Angel who says to you as to the Virgins of the Gospel.

Behold the spouse cometh, go then forth to meet him.

Preparing yourself for his coming with the burning lamp of charity in your hand, say with David.

I rejoice in the things that have been told me: we shall go to the house of our Lord.

O Lord! God of virtues, how amiable

are your Tabernacles, my soul faints with wishing for them.

My soul thirsts after God, the fountain of life! when shall I come and appear before his face?

As the thirsty Hart desires cooling streams: so, my God! does my soul desire you.

I desire to be delivered from this body, and to be with JESUS CHRIST.

Union with JESUS CHRIST dying.

O My Divine JESUS! grant me the grace to let my dolours be united with yours, my Agony, and my death be sanctified by yours, and that I may participate of the Sacred dispositions of your Holy soul at the last moment of your life, to which I unite myself with all my heart, to supply for those I want; and abandoning myself to you, for to suffer for your love as much of the pangs of death as you shall please, I disavow all the imperfections that the pain may make me commit.

Have recourse to the Blessed Virgin and the Saints.

O Holy Virgin, Mother of my God! refuge of sinners! be now my Advocate, and let me feel your power with the most Blessed Trinity.

O Mary, Mother of grace, Mother of mercy! receive me at the hour of death and defend me from the enemy.

O shew yourself a Mother! and obtain that he who for our salvation would be your Son and be born of you, receive us also by you.

O all ye Blessed Angels and Saints of heaven, intercede now for my soul, and succour me in this extremity, that I may gain the victory over my enemies.

Great S. Joseph, and my Holy protectors assist me.

Blessed S. Michaël, fight for me.

Glorious Angel, my dear Guardian, defend me from the Ambuscade of my

enemies, and forsake me not in this last passage.

Eternal Father, look on the face of your dear Son Jesus Christ, who has shed his blood for my salvation.

Have mercy on me according to the greatness of your mercies, and forgive me my sins for the glory of your name.

Enter not, my God, into Judgment with me, for none living can justify themselves in your presence.

My Divine Jesus! put your passion, Cross, and death, between your Judgment and my soul.

O God! my lot is in your hands, save me, I beseech you.

Lord I have hoped in you, let me not be confounded for ever.

Act of Adoration to the most Blessed Trinity.

O Most Holy, and undivided Trinity! I adore you with all my heart, and

now unite myself for eternity, to all the adorations and praises, that the most Holy Humanity of my Saviour J. C., that his most Holy Mother, and that all the Saints and Angels, render, and will eternally render you in heaven: I offer you all the Sacrifices, of that most Holy Humanity, which are now offered, and will be offered you till the day of Judgment upon our Altars, in satisfaction for my sins, and thanksgiving for all your Divine benefits.

CONCLUSION OF THIS EXERCISE.

ACT OF ABANDONMENT.

O MY God! I abandon myself totally and without reserve to your Divine Judgments on my soul; I freely submit unto them, I adore and reverence them now, for eternity, as most just and equitable.

SPIRITUAL EXPIRATION.

Holding the Crucifix in your hand, say:

BEHOLD O my God, my Creator, and Redeemer! I come to you, because you have called me, receive me into the bosom of your mercy.

Then amourously kissing the wounds of your Crucifix, pronounce the Sacred names of JESUS *and* MARY, *at each of them: and having said these last words of your Saviour,* into your hands my God I commend my spirit, *expire in the Sacred wound of your Saviour's side; choose it for your grave and hide yourself in his Divine heart.*

After this exercise we ought to look on ourselves as persons dead to the world and to ourselves, saying often with S. Paul, I live, but now not I, but JESUS CHRIST who lives in me; my life is hidden with JESUS CHRIST in God.

A PRAYER.

When you go abroad.

MY Saviour I offer you the design of my going out, and desire it may be for

your glory. Grant that I may seek you in all things, and find you in a whole eternity.

A PRAYER.

When you make a visit.

I Adore you my Saviour Jesus, who came from heaven to converse with men: and I dedicate to you this visit in honour of yours. Give me a share of your charity and sincerity, preserve me from all that may displease you, or uncharitably offend my neighbour, and permit me not to consent to any sin.

A PRAYER.

When you receive a visit.

My God, grant me the grace to receive these visitors rather according to the quality of Christians than of that they hold in the world; give me the sincere charity that you command me to have for them. Keep me from vain, and detracting dis-

courses, and give me the occasion of saying something which may honour you and inspire your love.

A PRAYER.

To be said at the beginning or in time of lasting actions.

ETERNAL love and charity, my God and my all; I do this not by hazard or custom, nor upon my own account, or for any others, but for your sake, and to please you by doing your will; help O God the Father my memory, God the Son my understanding, God the Holy Ghost my will, that I may remember, understand, love, and execute your will to your glory, the benefit and salvation of my soul and others: MARY Mother of mercy protect me, my Guardian Angel, help, conduct, and preserve me. Amen.

A PRAYER.

To renew one's Baptism.

MY Sovereign Lord and my God who was mercifully pleased to let me enter into the bosom of your Church at the moment that I received Holy Baptism, I now present myself at the feet of your Majesty to thank you for it, and do most humbly beseech you to accept of the will I have to acknowledge this benefit all the days of my life. I am sorry I had not capacity enough to praise and love you from the moment of my Baptism, but since it was an order of your Divine conduct on my soul, I adore it, and desire this day to repair what I did not do on the first day of my Christian life. I renew then in the presence of heaven and death, my profession of faith, and protest that I will live and die in the Roman Catholick Religion. I renew the protestation that I made to renounce the devil and all

his pomps. I renew my obligations to conserve my body in all purity, of which the Holy water served me for a symbol. I renew my promises of regulating my life so well that it may be an example of all virtues. In a word, I again make a protestation to love you, serve you, and honour you, with more faith, more purity, and love than I have hitherto done. I beseech you dear Lord, to give me strength to execute what I purpose, and to persevere in the exercise of the Catholick faith, to the last breath of my life. Amen.

A Form of renewing the obligations of the Sacrament of Confirmation.

MY Lord God, how prodigious is the excess of thy mercy, who not discouraged by the ingratitude of men, pardonest them those failings and sins, which they commit even against the Sacraments, the Sacred pledges of thy love! I most

humbly beg pardon for the unworthiness I brought to the Sacrament of Confirmation, for approaching to it without being fully instructed in its excellency, or filled with a Holy zeal, and desire of living all my days according to its spirit and sanctity.

Prostrate therefore before thee, I here acknowledge I have conversed amongst Christians and thy children, without due veneration for the Sacred Maxims of thy Gospel; nay I fear there has scarce been any company, wherein I have been engaged, or visit I have made, wherein I have not fallen much beneath the duty of a Christian, or done something unworthy of that profession.

But now my God, I here purpose and resolve to make it my endeavour for the future, to live as a good and faithful Christian, and being fortified by thy Holy grace, to appear, as a soldier of Jesus Christ.

For this end I beg of thee a continual support of thy grace, that the world, company, or custom, may never be able to corrupt me by their pernicious maxims that I may have strength to resist all shame and fear, which have so often hindered me from speaking, and acting courageously in my duty. Grant me also grace my God, that I may suffer in humility and silence, all the contradictions, affronts, and calumnies I shall meet with. And this one thing more I ask, that I may no longer seek peace, and rest in things of this world, but in thy love only, and the vigorous practice of my duty, as may most contribute to thy honour.

When any communicate in your presence, say.

JESUS Son of David have compassion on me.

My God, have mercy on me poor sinner,

ner, and give me the taste of thy banque that my soul may be refreshed.

Dear Lord, when shall I drink of those fountains, which thy love has opened for my comfort and relief.

Come O my JESUS! my heart expects you, my soul has an insatiable hunger of you.

O my JESUS! come to my heart, and build there a dwelling fit for yourself.

Dear Lord, I own myself unworthy, yet still I desire.

Precious body of my Saviour, sanctify, all my members.

Most Holy soul of my Lord JESUS, convert mine, and fill it with love.

Dear Lord, my heart is already yours in desire, come then and possess it.

When not being at Mass, you hear it toll SANCTUS, say.

HOLY, Holy, Holy, is the Lord God of Hosts! how great is the distance of his

infinite Majesty from us poor worms below, heaven and earth are full of thy glory, grant Lord that our hearts may be also full of it, let heaven and earth bless him that comes in the name of our Lord, it is our gracious Lord himself who is coming, though after an invisible manner: Blessed be his name.

When it tolls the first Elevation.

I ADORE you from the very bottom of my soul, O my Lord and Sovereign Redeemer! true and only Son of God, I adore your Divinity, and Sacred Humanity which I believe to be in the Host now offered. I consecrate to your honour and glory, my body, soul, life, and all that I am, protesting that you are my salvation, and that I hope it from you alone, my good JESUS who has vouchsafed to die for me; have mercy on me.

When it tolls the second Elevation.

ETERNAL Father, I offer you the Sacred blood of your Son, most humbly begging that the virtue of it may be applied for my salvation and that of all the faithful. My Divine Saviour, let fall a drop of that ineffable blood which I actually adore, upon my ungrateful soul, that it may be softened, and return to you as to its centre. Apply I beseech you, your death to my life to vivify it; your flesh to my soul to nourish and give it life, your virtue to my infirmity to fortify it; your grace to my faults to pardon them; your mercy to my miseries to remedy them; your light to my darkness to disperse it and enlighten me: your glory to my baseness, to raise me and make me happy. Amen.

In towns you will meet with people who go, come, sell, buy, work, each according to his vocation, at the sight of which, say.

AH my God! that I took as much pains to gain heaven, as these people take for the perishable goods of this life!.

Seeing a fine house.

O! in heaven there will be much finer palaces, and in them we shall live eternally, if we lead a Holy life in this world.

At the sight of a door or gate.

Mother of my JESUS, you are the gate of heaven, ah! open to my prayer the most beautiful gate of the temple of God, and give me an entrance into that Blessed abode of eternity.

Of a Window.

Death enters our souls by the windows which are our eyes. Be shut then my

eyes to all the vanities of the earth, and all the deceitful objects which seduce our reason.

Of a River.

Ah! my life glides away like these waters, my days roll like these waves.

Of a Bridge.

Ah! the bridge to a happy eternity is a good death, grant me then, my God, the grace to lead a Holy life that I may attain to that happiness.

Of a tree loaden with fruit.

O that I was as well charged with merits! I am a barren tree good for nothing but to be cast into hell fire.

Of a rock.

I am harder than this rock, shall not your grace my God be able to soften the hardness of my heart.

Of a Fountain.

O JESUS! Fountain of living water;

when shall I have that true thirst of Justice, and sigh only after heavenly goods? Purify my soul, water it with your graces.

Of a Garden well cultivated.

O that my soul were as perfectly cultivated as this garden! that it were as well adorned with virtues, as I see excellent plants in this lovely place.

Of a Flower.

Here is the true image of the vanities of this life. To day this flower is fresh and beautiful, and to morrow it will be faded and cast on the dunghill.

Of the Heavens.

There is my own country, what do I here? Why do I not elevate my thoughts and desires to the place where I hope to dwell for an eternity.

Of the Sun.

O Jesus! sun of Justice, illuminate me with the light of your grace.

The fool changes like the moon, now he takes a good design, and presently after leaves it, O how foolish then am I.

When you are cold.

O if I felt the extreme coldness of my indevotions! what tears would they draw from me.

When incommoded with heat.

And what is this in comparison of the burning heats that are suffered in Purgatory?

When you smell a sweet smell.

O how much sweeter is the odour of virtue! draw me after you, Lord, and we will follow you in the odour of your perfumes.

When you hear a concert of musick.

There will be much more ravishing musick in heaven.

When you see a person well dressed.

O Vanity of vanities! wilt thou always

reign in the world? O my Saviour Jesus! give me a horror of all that the world so much esteems, and a love for all you have loved, and the world abhors so much.

If you see a coach full of people say with David.

These in coaches, and these on horses, but we in the name of the Lord our God will invocate, etc.

This their glory and their pleasure to be drawn by beasts, but all our glory O my soul, and all our greatest satisfaction, ought to be only in going to God by the way of humiliations and sufferings.

Thus like a spiritual Bee you will draw the honey of devotion from all objects, and even turn the sins of others into good for yourself.

Passing by the Blessed Sacrament say kneeling:

My God I adore your Divine heart, and beg you to take possession of my poor miserable one.

At the sight of a Crucifix say to yourself:

What, God upon a Cross! and shall I seek my ease?

O dear JESUS! grant I may so love, and suffer for you in my life, that you may have mercy on me at my death, I beg it by your Agony, and those bitter distresses of your heart at that passage.

Passing by our Lady's Altars and Pictures say:

Mother of God remember me.

But first make this Contract with our Lady.

O MOTHER of God, and my most dear Mother, by the heart of JESUS I beg you each time I shall say *Mater Dei memento mei*, to adore then for me that divine heart of your Divine Son, to offer my unworthy one unto him, begging pardon for all that is amiss in it, telling that God of love how much it desires

perfectly to love him; and obtain me by your powerful intercession, a love that may consume in it all human loves and affections, and that he may replenish it to the full extent of its small capacity, and daily make it more and more capable of those heavenly flames: this, dear Lady, I beg by the heart of JESUS, to which I am sure you can refuse nothing, and by which I know you cannot be rejected; O shew then yourself a Mother, and comply with the desire of your poor unworthy child, obtain me a perfect love, and I'll desire no more.

Renew this once a week.

A Prayer proper for before and after Sermons, Spiritual Lectures and Catechisms, etc.

IMPRINT, O Lord, I beseech thee, thy maxims and rules of thy Gospel deep in my heart, that whilst I profess myself

a Christian, I may not live like a heathen: for what will it profit me to know thy will, and do it not, to hear thy law and keep it not, this would be only to turn the food of life into poison, and make it, being the way to happiness, be the encrease of my damnation, deliver me, O God! from this evil, and so perfectly at present possess my heart, that my rebellious appetites being overruled by thy grace, I may henceforth live in the denial of myself, and like thy true servant only hear and follow thee.

A Prayer before Holy Mass.

ALMIGHTY and everlasting God, I presume to appear before your infinite Majesty though most unworthy, that I may pay you due honours by JESUS CHRIST your only Son. I am nothing in your sight, nor can do nothing of myself, but by my Saviour who offers himself for me, I come to adore, bless, and praise you. Amen.

A Prayer to obtain the grace of making a good Confession.

LORD since you have promised us the pardon of our sins when we sincerely confess them, give me your light to know them, your humility to accuse myself of them, your love to have a true contrition for them, and your grace to avoid them for the future

A Prayer before the examen.

O MY God! you see the bottom of my heart, discover to me all that has passed therein contrary to your Holy will, let me know my pride, my remissness, my irreverences, the lightness of my thoughts, and words, and influe all that has displeased you in me.

Act of Contrition.

O MOST infinitely amiable God! how unhappy am I in having so much offended you

you. I am confounded that I grieve no more for it, but, my God, regard not my hardness, but the excess of grief with which the heart of JESUS was seized for me on the Cross. I unite myself to his ardent love, and the extreme affliction his soul was plunged in, seeing the injuries I have done you. Wash me in his tears, and in his precious blood. I detest my sins which have caused his death, and purpose with your grace to make it my business to avoid them for the future.

A Prayer after Confession.

I RETURN you most humble thanks, O my God! for the mercy you have shewn me in letting me confess my sins and receive absolution of them. I wish my contrition might equal that of David, S. Mary Magdalen, S. Peter, and all other Holy Penitents, and that I could melt into tears to wash away perfectly all the spots of my soul. But I am like

a dry stick, and all my resource is to confide in my Saviour who has wept for me. Look my God, on his grief upon the Cross, and for the love of him, excuse what has been wanting to my confession, and give me the grace never to offend you more, but to love you sincerely all the days of my life. Amen.

A short Prayer to offer any action.

O Good JESUS! I offer you this action in honour of the actions you did in the world.

Another.

O my JESUS! nothing for me, but all for you, all purely for your glory and love.

A Prayer to be said when the clock strikes.

O my God! grant me the grace to return each hour to your Divine presence I acknowledge you for my God. I adore you, and give you my heart. Preserve me from all sin, and conserve me always in your Holy fear and love.

CHRISTIAN MAXIMS.

I.

That we are not created for this life, but for heaven.

II.

That the most important affair which we have in this life, is our salvation.

III.

That salvation is not obtained without pains and labour.

IV.

That our chief care in this life must be to please God and live in his grace.

V.

That we cannot be in the grace of God without having a constant resolution never to offend him upon any score.

VI.

That sin is the greatest evil which can befal a man.

VII.

That the worst of all misfortunes, is to die in mortal sin.

VIII.

That this misfortune happens to many and to those who think not of it.

IX.

That we must think frequently on death, Jugdment, and Eternity.

X.

That we must serve God for himself, and by love.

XI.

That we must have a rule of our actions, and that this rule ought to be the law of God, the example and doctrine of Jesus Christ, and not the world, nor the example of others, nor custom.

XII.

That the world is deceived in all its Judgments and maxims.

XIII.

That to be united only to God, we must contemn earthly things.

ADVERTISEMENTS

For young people Just entering into world.

I. ADVERTISEMENT.

THAT the time of issuing out of youth and entering into the world, is the most dangerous of all our life, and many are shipwrecked therein.

II.

That the chief care of young people who enter into the world, ought to be to conserve the sentiments, and practices of piety, which they have observed in their youth.

III.

That young people must carefully shun wicked company, and particularly that of young vicious persons of their profession.

IV.

That they must speedily apply them-

selves to some labour, which may employ their time and make them avoid idleness, which is then most dangerous and more than at any other time.

V.

That they must avoid at that time irresolution concerning the state they ought to choose, and after the choice, not easily, nor without great reason change.

VI.

That young people ought to foresee the dangers, and obligations of their profession, acquit themselves of their obligations, and live virtuously in their profession, according to God.

VII.

That they must accustom themselves betimes, not to be ashamed of virtue, nor of performing the actions thereof.

VIII.

That they must have a care to embrace a solid and real virtue, and not an apparent and deceitful piety.

IX.

That young persons ought to fix themselves more and more in the solid sentiments of faith and religion.

That they must be strongly settled in the aforesaid Christian maxims opposite to those of the world.

To conclude, remember Ladies, that life passes, death advances, eternity approaches, life is but a moment, and on this moment depends eternity. O moment! O eternity, let us at least employ this moment to serve our Creator who deserves an eternity of service. Let us consecrate ourselves during this mortal life to that Adorable goodness, who gives himself fully to us for all eternity. Let nothing be able to separate us from his service. *Who shall separate us from the charity of* JESUS CHRIST? Says the Divine Apostle. O God! permit it not, but cause by thy Divine bounty, that our

hearts be inseparably united unto thee and that performing thy will in all things we may love thee perseveringly in this life, to love, adore, and bless thee for ever in heaven, where thou livest, and reignest world without end. Amen.

A Monthly review. First Meditation, the subject of which is taken out of the Parable of the barren fig tree.

I. POINT.

CONSIDER 1. with what care God has hitherto all along cultivated us, to make us bring forth fruit. We came into the world not only as a barren tree, but also as a tree spoiled, blasted originally by sin, and fit for nothing but to be hewn down and cast into hell-fire, God through his singular mercy has preferably to so many others, transplanted us, as one may say, into his Church by making

us Christians, and placed you if not in religion, at least in a religious house, in which the due care of those to whom he has confided your education will lead you step by step, in the easy yet advantageous practices of true virtue, and help you to lay a sure foundation for a Holy and happy life. With what comfort then ought you to enjoy this so valuable a blessing? How thankful should you be to God for it, and how attentive to produce the fruit he expects from you? Have you hitherto been so, at least this last month? What have you produced? And what will you endeavour?

II. Point.

Consider 2dly. that by the fruit which God requires of us, is not meant some certain barren practices of devotion, and certain outsides of virtue which commonly serve but to amuse imperfect persons, who with all these pretended good works,

pass their whole life in lukewarmness, without mending one single fault; but the fruits God would have from us, are the effects of a true love for him, and a perfect charity towards our neighbour; fruits a solid piety produces, that is to say, a horrour of the smallest sins, an insatiable hunger after Justice, a constant, and universal mortification, a profound humility, and a great exactness in all the duties of our state and condition, a mighty aversion for every thing our Saviour hates, and a particular esteem for all he loves, a complete victory over our passions, and an entire reformation of our lives and manners, this in general to all: but for you in particular, these fruits may be reduced to what your rule requires of you; that is devotion in general and particular as there defined, Modesty, a sweet and patient meekness, Humility, purity of body and mind, Obedience and Tractability, Charity

good example, diligence, and punctual observance of your rules fitted for your present state, as the foundation of your future happiness both in time and eternity; this is the fruit God exacts of you: what have you produced in this last month? What will you endeavour in the next?

III POINT.

CONSIDER 3dly. the danger we run by leading an unfruitful life! and how much we ought to dread, drawing down upon us the vengeance of God, and that terrible sentence of reprobation which was given against the barren tree. Think how many graces you have deprived yourself of, and how many you have lost: Ah fear to be deprived for ever of those great succours which you have made ineffectual! For inward recollection being once lost, the soul will expose, or let itself loose indifferently to all sorts of objects, it will become as it were a prey

to all passions, God will no more move you, nor enter into the bottom of your heart. wholesome saving advices will make no more impression on you, the source and fountain of grace will be dried up. And what shall become of a soul in this sad and wretched condition? Yet this may be expected by those barren souls that bear no fruit.

Alas Lord! enter not into Judgment with thy servant, because none can appear innocent in your sight: I own that I have hitherto been not only a barren and unfruitful tree, but a corrupted one. That I have unprofitably taken up a place in a fruitful field, and by consequence am only fit to be hewn down and cast into the fire. *But have patience with me,* not for a year, but for a day, and I hope with the help of your grace to make so good a use of this day, that I shall render your care no longer ineffectual.

II.

II. MEDITATION.

Of the good use of time.

I. Point.

Consider 1. there is nothing more precious than time: all its moments are worth an eternity: an everlasting happiness, the glory of the blest, the price of the blood of Jesus, all this is but the recompense of our making good use of time. Time is so precious a thing that all the honour, and all the wealth of the world are not worth so much as one of its moments; and although we should have employed but one moment in acquiring all the riches of the world, if we have not got something better in the sight of God, who makes a right Judgment of all things, it is to have misspent our time; and there is not a damned soul which would not give all the kingdoms, and wealth of the world, if in his power, for one moment

of the time he has lost in trifles, and which we ourselves, as he did, do daily lose for toys and vanities. Let us conceive, if possible, what grace is, and how much the enjoyment of God is worth: this grace, and this God are the price of time which is given us for no other end, but to encrease every moment more and more in grace, to merit thereby the possession of God; and we may truly say that in each moment which we have not employed for God, we have lost more than the whole world is worth. What the Saints in heaven can never do by the most perfect acts of the greatest virtues, to wit to merit a new degree of glory; that I can do every moment of the day by one single act of the love of God. What the reprobate can never do by their tears, sorrows, and all the most dreadful punishment, to wit to assuage the wrath of God, and obtain pardon for their crimes; that I can do at any time

by one sigh, by one tear, for by one single act of contrition I can obtain pardon of all my sins.

II. Point.

Consider 2dly a happy or an unhappy eternity, depends upon the good, or ill use we make of time; and yet there are people who know not what to do with it, who amuse, and busy themselves about trifles to pass away the time: you know not what to do with it? Ah! have you never then offended God? Do you not know how to lament it? Have you no obligations to him? And ought you not to pay him some homage? All eternity seems not long enough to the Saints to love him, to bless, honour, and thank him, and yet one half day, nay one half hour, seems perhaps too long for you to spend so. But though the generality are so unhappy as this, yet you can not

be of the number, having your duties chalked out by your rules, and times appointed for them, so that you have but to pray, read, write, work, and innocently recreate, in the appointed times and places, with an intention, and desire to please God thereby, and your time is very well spent, for a happy eternity. But if besides all this you happen to have some time at your disposal, be not so childish as to trifle it away; let the devotion of the day, or your own particular devotion, piously employ you, for time is short, because it lasts but one's life: you have perhaps already spent more than half yours, and what use have you made of it? At least how have you spent this last month? It is but time lost to have done what you ought not to do, and not to have done what you were obliged to. Lament your past failings, see how you may amend, and beg grace for the same.

III. Point.

Consider 3dly that the loss of time is an irreparable loss: for let men do all they can, they will never be able, to recover one lost moment. 'T is certain that all the moments of our life are counted, the number is determined, and decreases every minute: an hour ago we had more time to live, and consequently to labour in the business of our salvation, and within an hour we shall have yet less. Though hereafter we lose not one moment more of the remainder of our time; yet that time already lost will never be retrieved. And all the moments of our life, which have been ill employed are irrevocably lost: the well employing of our time to come may likely draw us out of the danger into which we had before precipitated ourselves by misspending our time past, but it cannot restore the time we have lost, nor prevent

out losing by that loss, all the graces which God designed us, and all the good which in that time we might have done. Let us here consider what use we have made of our time past; it is gone, and if it be lost, how great alas is our loss! And what means is there left to repair it? What fair days, what good hours, and what moments in those days have we lost? Those that spend their time well, never think it tedious; and had we done so, what a comfort would it be to us? But what regret must we have for having lost all this time and so been unfruitful trees. Let us at least make an advantage of the remainder of our time by employing it in what we know God requires of us, in our present state and condition; for a time will come when we can reap no more benefit by time, because it will be swallowed up in eternity. Let us then make a good use of the little time we have yet to come, and for the future not lose an other moment.

III. MEDITATION.

Of the fruits of repentance.

I. Point.

Consider 1. that there is no way to get to heaven but by mortification and repentance; Jesus Christ has shewn us no other, and the Saints themselves who in their Mother's womb were confirmed in grace, went no other way. It is an errour to believe that penance is only necessary for great sinners; nor is it a less mistake to imagine that mortification is a virtue proper only for perfect souls. If we are sinners, we are obliged to repent, to endeavour to soften God's Justice, and to obtain pardon from his mercy for our crimes: if we are so happy as never to have lost our innocence, penance is not the less necessary to preserve that precious treasure: we may sin, we have sinned, are the two Powerful motives to

induce us to practise it. Can we reasonably believe that penance is only proper for such as are religious, and that mortification should reign only in cloisters, since all agree that in the world people sin much oftener, and that there is in it much more danger? Let them but reflect that those religious persons whom they think indispensably obliged to the exercise of penance, did for the most part enter religion without losing their innocence, and yet that persons who do not disown their having committed a great many sins, and who are every moment in danger of committing more, should go about to persuade themselves that mortification, and penance are not things proper for them, is very strange and wonderful. Although we had nothing but our own passions to tame and conquer, could we reasonably hope to succeed without the exercise of penance? And who can with reason hope to work

out his salvation without overcoming his passions? It is an article of faith, that none but such as use violence to themselves, shall enter heaven, and yet we pretend to get thither without mortification. The life of a man upon earth is a continual warfare; for the flesh (as S. Paul says) has desires contrary to those of the spirit, and the spirit has desires contrary to those of the flesh, and without the exercise of penance, what hope to overcome them.

II. Point.

Consider 2dly that by the fruits of penance is understood not only the mortification of the body, but principally, the subduing of the passions, and the reformation of manners: these are properly the fruits which God expects from our contrition and repentance; by these marks it may be known whether we make a good use of the Sacraments, truly grieve

for our sins, and are faithful managers of the grace which God hath given us. The practices of devotion, the frequent use of the Sacraments, and the exercise of good works, are powerful means to make men become perfect; but so long as with these powerful means they have still the same passions; are still equally proud, impatient, fretful, envious, uneasy, angry, unmortified, and full of self love, can these pretended exercises of piety be reckoned upon, with any manner of reason? The use of bodily mortification is an exercise of penance, but this penance must bring forth fruit, and this fruit consists in repairing the disorders of our passion, and the irregularities of self-love. What signifies it to confess faults so often, if we mend not one fault in a year of all we have confessed. 'T is not enough to detest one's sins, we must also make a resolution never to commit any more of them;

but can this very resolution be sincere, if not accompanied with a will to shun the least occasion of sin. Every one has something to suffer during this life; we find crosses every where; let us at least suffer with patience; let us join our sufferings to those of JESUS CHRIST: we shall not suffer the more by it, and our sufferings will not then be fruitless. The constant exercise of mortification is also another fruit of penance, what vast fruit might one not draw from it? There is nothing which may not furnish us with an occasion of contradicting our natural inclinations; there is no time nor place that is not proper to mortify ourselves without being extravagant. O what advantage may one, who truly loves JESUS, make by these little occasions! If one has a great mind to look, or speak in some certain circumstances, how profitable is it then to cast down one's eyes, or hold one's peace? There is hardly an hour of

the day that affords not a subject of mortification, whether we sit, or stand, or kneel, we may ever find ways privately to incommode ourselves. But above all, let us endeavour exactly to comply with the rules and orders of our state, for those are the most precious fruits of mortification: what have you produced this last month? What will you endeavour in the next?

III. POINT.

CONSIDER 3dly. there is yet another more necessary fruit of penance, without which all others will signify but very little in order to eternity, and this is the reformation of manners, and the overcoming our predominant passion. Let us observe which of our passions has the chief sway over us, and the habit which influences our actions; our most ordinary and familiar sin, and which is in some manner the

the source of all the rest, the cause of all the false maxims we frame to ourselves in matters of conscience; we may be strangers to all other vices, but our proper character is to be taken from the prevailing passion, the passion that lords it over us. The fruit of a true conversion is to cut off the vice which reigns in us: to detest with a pious horrour this imperious domineering passion, to the end we may afterwards fight against it continually, and without intermission. This victory alone will secure us against the strongest temptation of the enemy: we easily make war against our other vices, but this is commonly spared, and that is the reason we reap but little fruit by our penance.

O My God! I am resolved to omit nothing that may make me lead a less barren life. I can do nothing without your grace, and with that, I can do all things; and since you yet give me time

to repent, permit me no longer to abuse this time, since from this moment I am resolved to bring forth fruit worthy of repentance.

A Consideration, or examen upon your Christian duties towards God, your neighbour, and yourself, and first

TOWARDS GOD.

1. ARE you practically convinced that your whole duty by creation, adoption, and the solemn engagement of your baptism, is not to seek, in this life your private interest and content but to honour, praise, and serve God; and that all creatures serve to your use only upon that account, and to help you to discharge your duty? Can you by consequence truly say with David? *As the eyes of a handmaid are ever on her mistresses hands to obey the least sign of her will, so my eyes are attentive on God.*

2. How does your mind and heart serve

him? For those belong to God alone. What submission do you pay to his infinite Sovereignty? To his power and dominion? What esteem have you in his infinite numberless benefits, and gifts? What sense of your obligation to honour, and serve him in, and by all that you do and suffer? What respect do you bear every where to his presence? What confidence have you in his protection? How frequent acts of love do you pay to his goodness and mercy.

3. How do your words serve him? With what respect, attention, love, fervour, do you pray to him? With what willingness, and tenderness do you speak of him? With what frequency of an humble and loving recourse to him, do you by interiour aspirations speak to him?

4. How do your works and employments serve him? Do you with an equal submission accept of all the dispensations of his providence? Do you refer all things

to his glory? Do you chiefly seek to please God by all your actions, performing what he employs you in, in the best way you can? Are you easily resigned to whatever success his providence allows? For if not, your chief aim is not the performance of his will. Do you suffer with content for his sake? And are you willing to have occasions of giving him that proof of your submissive love? Do you grieve, and that readily and sensibly, at what offends him in you or others?

5. Do you satisfy his Justice by penance? Do you have your first recourse to him in all disappointments, afflictions, and business? Do you return your first thanks to him in joyful occasions? Do you offer him frequent voluntary sacrifices? Do you give due attention and obedience to his inspirations? Do you adore, and praise him in all sorts of events?

II. Towards your Neighbour.

1. What do you generally imagine and consider in each of those you converse with? Do you look on them as children of God, or spouses of Christ, his substitutes, to whom he will have you pay the good will and services you owe him? As fellow travellers towards a blissful eternity, to be shared and enjoyed without end? Or do you look on some, as the objects of aversion, or sensual affection, of contempt, or anger? Which of these so opposite considerations guide your thoughts, or your affections, words or actions, in regard to them?

2. Survey your mind in order to your neighbour; is there no ill propension to judge unkindly, or suspect harshly of any one? No secret envy, jealousy, or bitterness, which leads you to misinterpret their designs and intentions in what they speak and do?

3. How stands your heart towards each? If any aversion be harboured but against one, in case you feed it, and oppose it not, you will not remain long in the state of grace. Saul saith Holy writ, looked upon David with an unkind eye, the malice of which improved for forty years, and ended but with his reprobation. If yours be but a natural antipathy, it will be no hurt, but a help to grace, in case you look on it, as an humbling misery, pray to be freed from it; speak and act in regard of that person, as you would do had you a natural kindness for her.

4. If any fond affection dwell in your heart; it is a viper in your breast which may every moment sting you to death: if you look on it otherwise, it will certainly be most hurtful, and may be your ruin. To feel it though never so violent, is no hurt to the soul, so you think it to be a dangerous distemper and treat

it accordingly, by doing nothing to express, or feed it; and keeping watch that God be not turned out of your thoughts or heart, to place a creature in them; and that you never cease to serve him alone, by slavery to another.

5. Observe your words concerning others. Is here no harshness with a design to mortify? No uncharitable jests, no pride, haughtiness, and contempt? Do your words savour any in their faults; or occasion them? That is the sin of scandal. Are you so unhappy as ever to drop from your mouth a burning coal, that shall kindle aversion or dislike in any one towards another?

6. Is it your weakness to be ever attentive to what others say or do, and never to the use you make of their words and actions, that you may secure a virtuous one? Do you as much as you can encourage virtue in each, lay passions, breathe ease and comfort to the uneasy or afflicted?

III. Towards yourself.

1. Are your thoughts, designs, labours, spent on the concerns of this life, or on those of the next? That is, what do you generally seek, is it to please your humour and inclination or to please and content God? That you may not mistake, go through the actions of the day, observe what you seek, in, and by them.

2. All will perish who do not penance says our Lord. How do you nourish or neglect interiour penance? How frequent are you acts of contrition especially in Prayer? How assiduous in humble reflections on your frailties and faults? Do you easily find, and own yourself faulty?

3. As to exteriour penance, do you by the motive of it deprive yourself freely of some satisfactions which though unnecessary, would be agreeable to you? With what easy submission do you accept of those God sends you by whatever

sufferings, especially from humours disagreeable to yours? Is it with willingness and charitable peace? What labours and pains do you embrace of choice, purely upon Gods account, and to satisfy for your faults

4. As to necessary diversions, eases, and satisfaction of life, do you use them with due measure, without delivering up your heart to them? With what reserve, not to expose your mind or heart to dangerous engagements that might clog their freedom and liberty?

5. What due care do you take that your thoughts be profitably employed? As for the different affections and inclinations of your heart, what objects take them up, such as sanctify, or such as sully it?

See in what you are most faulty, and what will be the best remedy. And write down your resolutions for the next month, which you should often read, and beg grace for the performance of them.

SALVE REGINA.

HAIL to the Queen who reigns above,
Mother of clemency and love:
Hail thou our hope, life, sweetness; we
Eves banish'd children cry to thee.
We from this wretched vale of tears
Send sighs and groans unto thine ears;
O! then sweet Advocate, bestow
A Pitying look on us below.
After this exile, let us see
Our Blessed JESUS born of thee:
O Merciful! O pious maid!
O gracious Mary, lend thine aid.

℣. Pray for us, O Holy Mother of God!
℟. That we may be made worthy of the promises of CHRIST.

Let us Pray.

O ALMIGHTY and Eternal God, who didst prepare the body and soul of the glorious Mary Mother and Virgin, that by the cooperation of the Holy Ghost she might become a worthy habitation for thy Son: grant, that as we rejoice in her commemoration, so by her pious intercession, we may be delivered both from present evils, and everlasting death, through the same JESUS CHRIST our Lord. Amen.

FINIS.

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APPROBATION.

THIS *Collection of Prayers and Devotions* is very proper to form, and forward the hearts of the *young Ladies and Gentlewomen*, for whom it is designed in the *one only necessary* practice of the *Presence*, and *Love* of Almighty God. It is therefore I License it to be published for Mr. DE MARCQ, Doctor of Divinity, and Censor of Books in this University. Doway, at the English Recollects this 5th. of January 1712.

F. FRANCIS KEARNY, *Reader of Divinity.*

APPROBATION.

I Have read by authority this Collection of Prayers and Devotions, and find nothing contrary to faith and good manners.

F. BRUNO CANTRILL, *Reader of Divinity.*